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THE VEDIC MAGAZINE AND GURUKULA SAMACHAR.

PRINCIPAL FEATURES

Interpretations of the Vedas and the Bible.

Vedanta and Western Thought.

Arya Samaj and the Bureaucracy.

Full contents inside cover.

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CONTENTS.

		PAGE.
1.	Interpretations of the Vedas and the Bible II—Prof. Romesh Chandra Banerjee, M. A.	239
2.	Vedanta and Western Thought—Madeline Ruth Harding	247
3.	The Fanatic—S. P. Kulyar	252
4.	The Masai—Pt. Chamupati M. A.	258
5.	Education in Ancient India—T. L. Vasvani	263
6.	Contemporary Thought Reviewed—	
	Natural Food for Man	267
	Romain Rolland and the Eternal Progress ...	270
	Why Science has failed	272
	Remembrance of Previous Birth	276
	The Arya Samaj and the Present Situation ...	280
7.	Reviews and Notices—	285
8.	Editorial Reflections—	
	The Arya Samaj and the Bureaucracy ...	287
	The People	303
9.	Gurukula Samachar	304

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते। (मनु०)

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INTERPRETATIONS OF THE VEDAS AND THE BIBLE.

II.

(PROF. ROMESH CHANDRA BANERJEE, M. A.)

If I ask an English Protestant (say a member of the Church of England) to show me his Scripture, he will unhesitatingly hand over to me a copy of the revised and authorized English Bible. He will not bother himself with any thought of the older translations, the Vulgate (the ancient Latin translatioin), or the ancient Greek version. The Bible will mean to him nothing but the latest and approved English translation and interpretation of the original Hebrew and Greek. If this English gentleman is at the same time, a Vedic Scholar, how different will his attitude be! His thoughts will at once fly back several centuries to Sayana and Mahidhara; far from being an up-to-date man, he is, as regards the Vedas, a man of the ancient age.

The history of Christian Scripture is very interesting and instructive to those who want to study the stages of progress through which this religion has passed. I said "stages of progress"; but the modern Christian (I mean—Pro-

testant) will maintain that the latest version of his Scripture (which embodied his religious doctrines) is most correct and the nearest approach to the Holy Scripture in its original purity. We claim the same merit for Dayanand's commentary of the Vedas. But good modern Christians like Weber, Max Muller and Macdonell will have us go back to our mediaeval commentators, who did more to obscure than illuminate the Vedas just as the Romanish and Papist theologians did to the Bible.

The most striking line of demarcation between what we may conveniently call old Christianity and the new is the Reformation which began in the sixteenth century. Now whatever rites, ceremonies, prayers etc, went by the name of Christianity before this Reformation were alleged to be based on the authority of the Holy Scripture, in the same way as, after the Reformation the Protestants, too, refer all their doctrines and deeds to the same Holy Scripture. By the term "Holy Scripture" however, the two sects meant two things. The Romanish included the Apocryphal Books of the Old Testament in their Scripture: and the "Scriptures which are authoritative are not the books of the old and New Testament in the original tongues but a translation into Latin known as the Vulgate of Pope Sixtus 'V' (Lindsay's History of the Reformation Vol. I page 454). The Protestant did not attach much importance to the Vulgate and none to the Apocryphal Books. Not only this, just as Hindu theologians of latter day, regarded the Brahmans, the Puranas etc. as deserving of equal veneration with the Veda Samhitas, so the Romanists treated the traditions of the Church and Papal interpretations of the Bible. This mentality clearly manifested itself in the Council of Trent in 1546, when it was declared that—"in addition to the books of the Holy Scripture it receives with equal feeling of piety and reverence the traditions, whether relating to faith or to morals, dictated either orally by Christ or by the Holy Spirit and preserved in continuous succession within the Catholic Church. The practical effect of this declaration was to assert that there was within the Church an

infallibly correct mode of interpreting the Scripture." (Lindsay Vol. II p. 572—573).

To turn to the Biblical interpretations by the Romanists and the Protestants. The following quotations will further bring out the wide gulf of the difference between the two parties.

"Every mediæval theologian declared that the whole doctrinal system of his Church was based upon the Scriptures of the Old and New Testaments."

"Mediæval theologians looked at the Bible as a sort of spiritual law-book, a storehouse of divinely communicated knowledge of doctrinal truths and rules for moral conduct—and nothing more. "The Reformers saw in it a new home for a new life whithin which they could have intimate fellowship with God Himself—not merely knowledge about God, but actual communion with Him.

"There is one great difficulty attending the mediæval conception of the Scriptures, that it does not seem applicable to a large part of them. There is abundant material provided for the construction of doctrines and moral rules; but that is only a portion of what is contained in the Scriptures. The Bible contains long lists of geneologies, chapters which contain little else than a description of temple furniture, stories of simple human life and details of national history. The mediæval theologian had either to discard altogether a large part of the Bible or to transform it somehow into doctrinal and moral teachings. The latter alternative was chosen and the instrument of transformation was the thought of the various senses in Scripture." (Lindsay Vol. I, p. 454—455).

Thus arose the four-fold senses of the Scripture—"literal, moral, allegorical, and anagogic which enable the reader to draw any meaning he pleases from any portion of Scripture." For example, the words "the grain of mustard seed" may mean *literally*, an actual seed; *morally*, faith in the individual believer; and *allegorically* the kingdom of God. The phrase "little foxes" means *literally*, cubs; *morally*, sins in the

individual heart; and *allegorically*, heresies which distract and, spoil the church. In the same way, lists of geneologies descriptions of temples, furniture and battles may be interpreted to mean long sermons on piety and rituals, struggle between virtue and vice etc, etc. The Protestant view of this mediæval four-fold sense of the Scripture is that " Mediæval theologians made it almost hopeless to know precisely what the Bible actually taught "—(Lindsay Vol. I, P. 456). The actual meaning of the Bible was so confused that, according to the historian quoted above —" we need not wonder at John Nathin saying to his perplexed pupil in the Erfurt convent —" Brother Martin, let the Bible alone; read the old teachers; reading the Bible simply breeds unrest,"—we can sympathise with some of the earlier printers of the German Vulgate when they inserted in their prefaces that readers must be careful to understand the contents of the volume in the way declared by the Church.—(Lindsay vol. I, p. 457).

To turn to the mediæval interpretation or the four-fold sense of the Scripture. The Protestant mode of interpreting the details of national history, geneologies, descriptions of temples, furniture etc., was explained in the following words of Luther—" Let no pious Christian " says Luther ' stumble at the simple word and story that meet him so often in the Scripture." They tell how God dealt with His faithful people in ages past, and they are promises of how He will act towards us now. " Abraham's history is precious " he says "because it is filled so full of Gods' word, with which all that befell him so adorned and so fair, and because God goes everywhere before him with his word, promising, commanding, comforting, warning, that we may verily see that Abraham was God's special trusty friend. Let us mirror ourselves, then in this holy father Abraham, who walks not in gold and velvet, but girded crowned, and clothed with divine light, that is, with God's word." The simple Bible stories, even geographical and 'architectural details, may and do give us the sidelights necessary to complete the manifestation of God to His people " (Lindsay p. 460—461 vol. I).

Thus we see how, in one very important respect at least, the Reformed Christians swept off what they considered the incorrect and injurious interpretations which were several centuries old and adopted what they thought to be true. Reformed Christians of to-day still retain what they consider the true version of the scripture and when they think and speak of the Bible, they mean the Bible interpreted by themselves, not the Bible as understood by the mediæval theologians like Thomas Acquinas or Pope Sixtus V. But strangely enough, these very Christian Scholars will not let us reform ourselves and correct the spurious Vedic commentaries. To our enlightened, rational and true interpretations, our Christian friends Messrs. Weber, Max Muller, Macdonell and company will be deliberately blind. Our Christian Government tutored by these Christian Scholars will banish from the chartered Universities the only correct exegesis of the Vedas *viz.*, that of Dayanand. Such is Christian equity and impartiality !

From what a depth of confusion, error and misinterpretation was the Bible rescued—the Bible even as we find it today! In the third century before the Christian era, Ptolemy Philadelph, Greek king of Egypt prepared a Greek translation of the Hebrew Bible (Old Testament) by a body of seventy translators. This is known as the edition or translation of the seventy (or septuagint). At first the seventy interpretors were very highly commended so much so that they were supposed to be gifted with prophetic wisdom. But later on it was discovered that "as men they stumbled and fell, one while through oversight, another while through ignorance; yea, sometimes, they may be noted to add to the original and sometimes to take from it" (The Variorum Reference, Bible, 2nd edition, Introduction p. XIX). Yet this translation of the seventy was "the ground and foundation" of the Greek Fathers, who wrote commentaries on it. (Do. p. XIX), although there were various other translations.

As to the Latin translations, they were no less contradictory and confusing. To quote from the same source;—"Doth not

Sixtus Quintus confess that certain Catholicks (he meaneth certain of his own side) were in such an humour of translating the Scriptures into Latin, that Satan taking occasion by them, though they thought of no such matter, did strive what he could, out of so uncertain and manifold a variety of translations so to mingle all things, that nothing might seem to be left certain and firm in them? Nay further, did not the same *Sixtus* ordain by an inviolable decree, and that with the counsel and consent of his Cardinals, that the Latin edition of the Old and New Testament, which the Council of Trent would have to be authentick, is the same without controversy which he then set forth, being diligently corrected and printed in the printing house of Vatican? Thus *Sixtus* in his preface before his Bible. And yet *Clement* the Eighth, his immediate successor to account of, publisheth another edition of the Bible, containing in it infinite differences from that of *Sixtus*, and many of them weighty and material; and yet this must be authentick by all means. What is to have the faith of our glorious Lord Jesus Christ with yea and nay, if this be not? Again, what is sweet harmony and consent if this be?" (Variorum Reference Bible 2nd edition Introduction pp. XXI—XXII).

As to the variety of senses of the Scripture, and the uncertainty of some passages, the following words of the authors of the Authorised version of the English Bible speak for themselves:—

"Some peradventure would have no variety of senses to be set in the margin, lest the authority of Scripture for deciding of controversies by that shew of uncertainty should somewhat be shaken. But we hold their judgment not to be so sound in this..... For all that it cannot be dissembled that party to exercise and whit our wits, partly to wean the curious from loathing of them for their everywhere plainness, partly also to stir up our devotion to crave the assistance of God's spirit by prayer, and lastly, that we might be forward to seek aid of our brethren by conference, and never scorn those that be not in all respects so complete as they should be, being to

seek in many things ourselves, it hath pleased God in His Divine Providence here and there to scatter words and sentences of that difficulty and doubtfulness.....that fearfulness would better beseem us than confidence.....It is better to make doubt of those things that are secret than to strive about those things that are uncertain. There be many words in the Scripture, which be never found there but once, so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts and precious stones etc. concerning which the Hebrews themselves are so divided among themselves for judgment, that they may seem to have defined this or that, rather because they would say something than because they were sure of that which they said..... As it is a fault of incredulity, to doubt of those things that are evident; so to determine of such things as the Spirit of God hath left (even in judgment of the judicious) questionable, no less than presumption." (Variorum Reference Bible, 2nd edition, Introduction p. XXII).

As to the use of different words for the same sense in different places, the remarks of the same translators are worthy of notice :—

"We have not tied ourselves to an uniformity of phrasing, or to an identity of words..... That we should express the same notion in the same particular words: as for example, if we translate the Hebrew or Greek word once by *purpose*; never to call it *intent*; if one where *journeying*, never *travelling*, if one where *think*, never *suppose*; if one where *pain* never *ache*; if one where *joy* never *gladness* etc., thus to mince the matter we thought to savour more of curiosity than wisdom, and that rather it would breed scorn in the atheist, than bring profit to the godly reader. For is the kingdom of God become words or syllables ? Why should we be in bondage to them, if we may be free ? Use one precisely, when we may use another no less fit as commodiously ?.....Niceness in words was always counted the next step to trifling.....we cannot follow a better pattern for elocution than God Himself; therefore, He, using divers words in His Holy writ, and

indifferently for one thing in nature; we, if we will not be superstitious may use the same liberty in our English versions out of Hebrew and Greek." (Variorum Reference Bible 2nd edition p. XXIII).

By the by, with regard to the last point, *viz.*, the use of various words for one and the same sense, the editors of the Authorised (or Revised) Bible say in 1888—. A great source of obscruity in the Authorised Version is the use of different English words for one word of the original, even in the same context " (Preface to the Variorum Reference Bible).

I beg the readers' pardon for the lengthy quotations made above. But these are given in order to show clearly the obscurity and confusion in which the Bible was involved even from the earliest times. It will be seen that the earliest Greek translation of the original Hebrew Old Testament was iaccurate, that the Latin translations of the original Greek New Testament were so confusing and contradictory to each other that one Pope at least, declared these to have prompted by Satan. This series of translations and recensions continued to be in use down to the time of the Reformation, when the Protestants began largely to use Vernacular translations of the Bible. Before this time, " the Mediæval Church forbade to laymen over and over again the reading of the Scriptures in the Vulgate (this was before the Council of Trent) and especially in the Vernacular.....Translations of the Scripture were continually reprobated by Popes and primates for various reasons." (Lindsay Vol. I, P. 148—149) " Pope Innocent III reprobated the translation of the Scriptures into the Vernalar, because ordinary laymen, and especially women, had not sufficient intelligence to understand them ; and Berthold, Archbishop of Mainz, in his diocesan edict of 1486, asserted that Vernaculars were unable to oxpress the profundity of the thoughts contained in the original languages of the Scriptures or in the Latin of the Vulgate" Lindsay, Vol. I, P. 149 foot-note), while the Pope and his partisans were thus trying to keep the Bible as a sealed book to the public, who did not know Latin and Greek, the confusion of translations

made the reading of the Latin and Greek Bible a hopeless task, as was pointedly expressed by John Nathin—"Brother Martin, let the Bible alone; read the old teachers; reading the Bible simply breeds unrest"—(quoted above).

VEDANTA AND WESTERN THOUGHT.

(BY MADELINE RUTH HARDING).

Looking around one's garden, deploring the fact that several rose trees had missed their necessary pruning, one in particular was noticeable. For years it had borne blooms of great beauty but all its glory had departed. Some years ago a living shoot from a healthy tree had been grafted on and that vital union had produced beauty and perfume. Recently new shoots had been allowed to grow at will. They struggled to live, in their efforts sending out new leaves and imperfect buds. But life could not flow through, too many obstructions had come in-between, The life in the root was abundant and was manifesting everywhere else but through the expected channels.

One could not help applying the lesson to many religious organisations which are visibly failing and fading, stretching out helpless hands to the material world and offering baits to attract the people. But the channel through which spiritual life can flow has been cut off and all efforts to keep them alive are of no avail.

There are churches, from which one feels all spiritual power has departed, turning to whist drives, dances, social gatherings and bazaars with their raffles and fortune-telling entertainments, to try to maintain life in that which should be, and perhaps may have been at one time, a living organisation manifestng through its members the life and the power of God. But they are doomed to failure and decay, because instead of turning thoughts inward to draw life and sustenance from the One God, the only Life, they have turned to idols and teachers and priests—the things of this world.

At the present time in the West, one sees certain religious institutions, of comparatively recent growth, which, although errors may have crept in, are bearing much fruit because of the recognition of the One God as Self-existent Mind, Omnipotent, in Whom is all life, all power, all harmony, the only Source from which all that is Real and Eternal can emanate. This God may become known to individuals through the teachings of *any* of the great prophets, who, standing aside themselves, pointed the way to God as the Source of all that is, the Father-Mother God, embracing all the qualities of each. The churches where Jesus the Christ is *worshipped*, instead of being acknowledged as the Great Wayshower, are rapidly losing their hold on the people. The churches which accept *his own teaching*, which ever turned the thoughts of man to God as the only Power, refusing even to be called *good* himself emphasising that he could do nothing of himself but that it was the Father Who worketh in him that doeth the works—these are living churches. Jesus was constantly pointing man to the Omnipotent God of Love to whom man could look for the supply of all his needs, giving them a demonstrable religion based on spiritual law, which, when obeyed, manifested life, healing and harmony.

It is in the teaching of the Vedanta that we gain the true understanding of the relationship of God and man. The founder of one of the newer schools of thought claims to have been the discoverer of this great truth. Whether it was a distinct revelation to confirm what had already been given centuries before in the Vedanta, or whether its beauties were wafted across the ages and caught by listening ears knowingly or unknowingly, is not important, but we have only to study for ourselves to know that it is the Eastern teaching which has been gathered into this Western community. We also find that in the original editions of their text book, published in the eighties there were quotations from the Bhagavad Gita. Hundreds of instances could be given in which the teaching is identical as in the following :—

This newer school of thought teaches that God is Incoporeal, Infiniite Mind, Spirit, Life, Truth, Love, etc. That man is Spirit, therefore perfect ; that he has no mind separate from God, but reflects spiritually all that belongs to his Maker ; that sin therefore is ignorance of God. That matter has no reality, that it is illusion, because the opposite of God who is Omnipresent, that it is what mortal mind holds only in belief.

The Vedanta teaches the Infinitude of God, that He is Mind, Intelligence, Existence, Knowledge and Bliss Absolute. That man, the real individual, is the Absolute, that personalisation is only as seen through Maya, that it is only the apparent not the Real. That sin is ignorance of God. That matter has no reality, that in truth the phenomenal does not exist, but that it is ignorance which causes the illusion. And so we might go on through all the points which go to make up religion.

If we turn to Suffiism, which although called a Persian religion, is believed to have had its birthplace in India, the similarity is even more striking. This same conception is also held in part by other religious organisations of recent birth, such as that known as Modern Spiritualism, which is sometimes expressed in slightly different terms, teaches, that the Real man is Spirit here and now.

But to return to the one with which we are dealing Inspite of all the evidence of similarity which can be adduced, one holding a responsible position in this particular organisation, in reply to a statement made, recently wrote to a paper as follows :—

"I beg leave to correct such an unjust imputation that "Christian Science has its source in Brahmanical pantheism "and is therefore re-incarnated Hinduism dressed out with the "false name 'Christian'."

This particular religious body has been chosen as our example because for some years now it has been a living power in Europe and America, and there is no other body of believers here which so emphatically holds to the Allness of God. This takes us back to the thought with which we

started—that when any religious organisation is based on the One God as the only Reality, the power of God manifests through it. If useless shoots appear they can and must be pruned away, but so long as the one essential remains—the recognition of the oneness of man with his Creator that organisation will continue to thrive.

If these schools of thought would acknowledge their indebtedness one cannot but think that still greater blessing would attend their work, in the unity it would bring about. We could then leave them free to claim that they have discovered how to make the great truths on which they are based, applicable to modern conditions and available to all mankind. Of course we can never modernise nor Westernise true religion, for true religion is spiritual understanding, and spiritual understanding is the realisation of God as the Life of our life, the Self of our self, but the form of expression which it takes may alter, to keep pace with the ever changing conditions of material life.

As we see all denominations and schools of thought being reared on the same solid foundation—as each mountain peak comes from the same base one begins to think that, after all, there is a true spiritual basis for unity, which is only waiting to be recognised, not only unity of the Western religions, but a world unity.

Sometimes one stays still and wonders why anything should have ever stepped in to mar the simple beauty of the understanding of God as Spirit the only Life, the only Truth, the only Love, the only Wisdom, the only Power,—the Father-Mother God manifesting through each one of His children the world over. That therefore nothing can take from the perfection of man, the Real man, and that it is only ignorance, or illusion of maya which hides it for a time.

What else but their own beautiful conception of God, as given in the Vedanta, is needed to be preached to the people of India, whether Brahmin or Sudra, or to the people of the West, whether noble or pauper ?

The best way to attain this realisation could then be safely left to the individual and the method would be that which answered best the cravings of the Spirit within. Now, in most cases, outward forms and ceremonies and systems, laying down rules for the so-called worship of God, come first. It is when men begin to realise their own priesthood and to see that there is no room for any other between God and his own soul, that he begins to live. There arrives, too, a time in one's life when even churches or temples are little needed, when symbols and ceremonies fall away naturally, but until that time arrives let each one endeavour to realise the All-highest by the means best suited to his or her understanding. What a much more loving and tolerant thought would each then hold for his fellow man.

Where can be found a greater basic Truth, a grander conception of God, an understanding more suited to practical application to daily life, than that taught in the Vedanta? One has often heard it called unpractical for modern conditions But this is not so, the only thing which may be unpractical is the way in which it is applied, it is there the difference lies. Those of us in the West who may have some conception of the meaning of the unreality of matter, deal with it in a different way. Instead of neglecting the material and physical, which method has at times brought only contempt on nations and men an endeavour is made to demonstrate the word of God as given in the Jewish Scriptures, and to realise that God not only created man in His own image and likeness spiritual—but that He gave man *dominion* over all things. In this way the all-power of Spirit and the nothingness of matter is demonstrated by the rough places becoming smooth, and the mountains of difficulty becoming plains. The power of matter is mentally denied in whatever claim it makes upon the senses, either physical or material, and the allness of God affirmed, and according to the realisation gained the power of God is manifested and the mist of the material illusion or Maya dispersed.

THE FANATIC.

(S. P. KULYAR).

The atmosphere was tense—feelings ran high—each community thought of the other as its deadliest enemy. Each was ready to fly at the throat of the other—for any reason, and if possible, for even no reason. One might say the atmosphere had been poisoned—the moon or the stars were at work—or the sun spots at the bottom of the mischief. But the cause we do not go into—the remedy we do not seek—Instead we take the disease kindly—hug it—and while it is taking us down to our destruction we fondly imagine all is well with us. Mysterious as the ways of Heaven are, seeing as we do thousands and thousands of men going mad all of a sudden; we yet cannot shut our eyes to the large amount of human activities—misdirected and thoughtless activities—that eventually combine to bring about these communal riots.

We have our share, we do add fuel to fire. The Divine gift of speech! was it given to us for this—to excite hatred—to incite people to madness?—It was given us to make us happy—instead it makes us shed tears of blood. A gift we have turned into a curse!

And Religion! How mysterious again! To Heaven it leads us only one by one. To Hell by millions. When I read of Prof. G.——saying that he had no religion I was pained. When I read that Prof. P.——was opposed to religious training being given in our schools, I was almost annoyed. And yet it is in the name of Religion most tragedies like those of Malabar, Kohat, Multan, Katarpur, Delhi, Calcutta and so many others, are perpetrated!

It was one of those days—of excitement and hatred—of madness. People loved to congregate and talk of war to the knife—of victory and death—and death in such instances no doubt means—leaving a great name and example here and

gaining paradise there. And it is in the house of God that we usually take such counsel and mature such plans of butchery and loot.

The toil of the day having ended—the humdrum of life being over—it was time to indulge a little into high politics and high religion. So they had gathered together in the open space fronting the House of God.

When one of them said—"For Religion we live; for Religion we will die"—it sent a thrill through the body of the meanest soul present there and a loud shout from the crowd cheered him and showed its appreciation.

The place was now fairly filled, and a demand was made for the latest news from the scene of the great riot that had recently broken out and was still in full swing. The pain and misery of it belongs to the sufferers—the thrill and the wild excitement are for the vast audience scattered all over the country.

On the platform a man came up—old and venerable. There was a printed sheet in his hand,—a newspaper. He held it up—cited a few bits of painful news—outrages—butcheries—and the crowd was evidently maddened—Next he spoke a few words—but they were words of fire and brimstone—they burned and withered wherever they touched.

A voice asked—"How many killed yesterday?"

Twelve killed and fifty wouuded—was the prompt reply.

Give the names of the dead please.

The names were read.

What name was that? Will you please repeat? The names were repeated one by one and distinctly. The man who had put the last question was almost wild with rage. He clenched his fists, swore and vowed a speedy vengeance.

He was a young man of 32 or 33 years—well built, fair, but hard-looking,—his eyes dangerous.

He had a brother and when he heard his name read from the paper among those who had died he took it for certain that it was his brother who had fallen a victim to the madness of the enemy people.

He returned to his lodgings—packed up a few things. He took out a sharp dagger from a box and concealed it under his garment.

Just then a friend came in. He was one of the few men with whom he was intimate. He turned to him and said :—

I am leaving for home. My brother they have murdered —the dogs. Poor boy ! I knew it was coming. The dogs would do it. But by God they shall pay for it—and dearly. They shall. Now, was I not right in cursing and denouncing these ruffians—cut throats—and enemies to our Religion and our people ?

The friend :—Never mind, man. One day we all must die. What can be more glorious than to die for our religion. From a world full of misery to Heaven and at the feet of God—that is a blessing granted to only a chosen few.

Beautiful words these but how dangerous ! Our friends are some times our worst enemies. Our religion—we often turn into a Gospel of Hell. They embraced and parted. He made for the Railway Station. He knew his train started at 2 a. m., but the agitation of his mind seemed to find some relief from a quicker pace. The station was far removed from the town proper—in a lonely place, and was in bad odour. Many a traveller had paid with their lives for their unwariness. A tempest raged in his mind. But the thing that was upper-most in it was the thought—how to revenge the death of his brother. Many a time he thought of taking out his dagger and plunging it into the bosom of some lonely way-farer whom he saw passing by. But it was not an eye for an eye sort of justice that he was looking for —and planning for. He wanted full justice and something

more. He wanted to teach a lesson to those dogs of Humanity that it was not wise to meddle with a people who knew how to make use of their sword and their knife. What did the wise Englishman do at the Jalianwala Bagh ? And how it tamed and sobered them. In a moment all the conceit and grand visions of Swaraj vanished and Stern Reality returned with good sense as her hand maid. He wanted to teach a lesson—a terrible lesson—one that might well be an example for future ages to keep them in good behaviour. But how ? No light had yet come. Incessant were the prayers he sent up—prayers and entreaties—solemn vows and sincerest promises of worship and sacrifice—charity and pilgrimage—fasting and penances but there was no inspiration. Really God was in anger and against him—and he seemed in despair.

The station was in sight now. He paused. What is the good of my going home unless I can lay before my mother some thing to appease her anger—to satisfy her just vengeance –and to soothe her sorrows. Could I but get possession of a rifle and a bag of cartridges !

He proceeded towards the booking window but turned back. He went to the platform and finding the place neat and tidy would have thrown himself down to take some rest but the porter came up and blurted out—no, not here—Go out. O Fatal words ! Out he went. Not a bit of clean space to lie down upon. He strolled up and down—here and there—to choose a place to lie down. He saw scores of men –some sitting—some chatting—some lying stretched –some huddled up—every one had made himself comfortable for the nonce. A few had strayed into lonely places —under the shade of trees and were preparing for a quiet sleep. His madness returned. He saw a chance. He began to study each lonely figure. He chose his victims—a young woman and her child. It was perhaps her lonely situation—out of the reach of any easy help—in truth, her very helplessness that brought for her her cruel doom. How

inscrutable! The lion—the embodiment of strength and courage—feeding upon the lamb—the weakest of animals. And the same law prevails throughout nature—the stronger preying upon the weaker.

Darkness had now settled—the woman lay alone, the baby asleep by her side. The man of Revenge sat down a little distance off—watching his prey. There were no persons about but instinctively he felt that it was too early—the time for murderers to prowl was not come. He waited but was impatient. He rose but sat down terrified. He saw a man coming—he quickly rolled down and pretended to be asleep. For a time the whole space seemed to him to be alive and full of men. He was cowed and lay crouching in terror. But the Devil returned. He took heart again. Madness and Revenge came back. He sat up and clutched his dagger.

The woman turned on her side and murmured "coming" "coming" and the child gave a little cry. "Nay, baby, "do not cry," said the mother, "soon thou shalt be in thy father's arms."

A while after when silence reigned again—when the unfortunate—unsuspecting woman was perhaps dreaming of her home and her lord—and the innocent child suckled at her breast—little knowing the fate that had come for them the man of Hatred and Revenge rose—dashed forward—pounced upon the prostrate form—and before she knew what had come, the cold knife had done its work and she lay a corpse. The child, poor soul, had screamed and had been silenced cruelly as the mother.

The blood stained Avenger rose from his victims not as appeased and satisfied but in mortal terror—the warm blood seemed to have flowed not from the murdered woman and her child but from his own veins—he was pale—and cold—and shaking. Fury and madness had vanished first—and all his wits soon after. When he found himself lying, wrapped up

in a sheet, under a seat in a third class carriage he knew not how he had got there. He was now accusing himself of rashness and folly—and fervently praying to God for forgiveness and protection. Every moment that a man passed the door of the carriage, he thought the police had come for him—verily time seemed to have turned into eternity. Why was there such a delay? Was it the will of God that he should be caught and hanged? What had been done could not be undone, all he could do now was to throw himself on His mercy. He now promised on oath that he would not hurt an ant even—if only God would spare him. It was his first transgression and would be the last.

When at last the train steamed out of the station—he sent up a fervid and sincere prayer to God for his infinite mercy. And as now miles after miles were being put between him and his victims, he began to take courage. After all he had only done his duty—how dearly he had loved his brother—how his mother had centred all her love in her youngest child. She the daughter of a great divine and the wife of a learned man—she had borne all her misfortunes bravely but for this child—how could he face her without avenging her son's death! The ruffians had killed him and it was a ruffian's wife and child whom he had sacrificed to make the account even.

On the third day he reached his home. He had now sufficiently recovered his wit and his boldness. He was by no means sorry for what he had done. He had invented and repeated excuses enough for his deed. These excuses were more than justification to him. For one thing, he said that was the only way to put a stop to these riots.

But all the pleadings and all the arguments were in vain. The old lady was firm in her decision. 'A great misfortune has come to me in my last days. I submit to it. I do not know how my child came by his death, innocent as he always was. But to murder a poor helpless woman and the child in her arms—both innocent—nothing could be more

cruel and more base! The blood would cry for justice. Thou art an unworthy son. I am sorry for thee."

The family went into mourning.

But what was their surprise and joy when, three days afterwards, the youth whom all had taken to be dead, appeared before the house, hale and healthy—in body and in mind. The rioters had not touched a hair of his body. But the business of the city was at a stand-still and he thought he might take advantage of it and pay a visit to his mother. The name in the newspaper was now easy to explain. It might be a mistake or as the elder brother himself suggested, Calcutta was large enough to contain two men of the same name.

There was joy in the family. A day of worship and of feasting was observed. But the old lady seemed ill at ease. She was seen to be in continual prayers. The feast had ended and the guests had departed. In the dead of night the wife and child of the elder brother were attacked with cholera. He was roused from his sleep, and told of the calamity. He stepped into the sick room. There lay his wife and child almost dying. But it seemed he saw them not. He burst out:—"This is the woman and the child whom I killed. Ha, ha my steel has done its work. They are bleeding—They are dying—the dogs, the dogs."

The younger brother crept to his mothers's side—and said—Pray, mother, pray for him.

Yes, my child, I go to my prayers, you to nurse them.

THE MASAI.

(Pt. Chamupati M. A.)

The Masai is the name of a Negro tribe living at a short distance from Nairobi, within what is called "Masai Reserve." This tract has been marked out for them by the

Government, who look upon their free movement in other parts as unsafe for public peace.

Both physically and morally the Masai appears to be a fine specimen of chivalrous humanity. Shortly after my arrival in East Africa certain characteristics of these people were highly praised to me. I have since verified the accounts given of them and found them in some respects even more civilised than the so called "civilised" nations of the world. For civilization, I think, if it be genuine, is a mental and moral trait, and has very little to do with appearance and manner of dress alone.

Mr. Sidney Langford Hinde, sometime Collector in East Africa, who in consequence of his service duties in the Masai region, had, as he says, unprecedented opportunities of coming in contact with Masai, writes at page 34 of his work "The last of the Masai" :—

> "As a race they are intelligent and truthful
> "and a grown-up Masai will never thieve or lie.
> "He may refuse to answer a question, but once
> "given, his word can be depended on."

Of how many other communities can a similar remark be made by an unprejudiced critic? The comment of Mr. Hinde reminded me of Megasthenes writing on the morals of the Indians during the time of Chandargupta.

The punishment for theft if the crime is ever committed, is very severe. It increases every time the offence is repeated. Writes Hinde :—"If a man is convicted for the third time of theft, the palms of his hands and the flexor surface of his knee-joints are burnt with a red-hot stick" (page 107.)

The Masai divide their life into three periods. During childhood the male Masai is treated as a menial servant. His duty is to be at the beck and call of his elders, whom he may not even address, unless spoken to. The second stage is that of a warrior, which it is the highest ambition

of the Masai to be allowed to enter. Warriors are the flower of the Masai community. They own neither home nor property. Lance in hand they roam about and whatever village they honour with their visit, it becomes the pleasant privilege of the dames living there to supply them with food. The Masai have a code of war which may bear comparison with the codes of any of the most valiant people of the by-gone chivalrous ages. Mr. Hinde, from whose book I have already quoted a passage, says ;— "There is no such thing as treachery and stabbing from behind, and it is said that an instance is not known of a Masai running away in battle." And further, "The Massai invariably warn their enemies.....before making an attack, and they employ no underhand methods in their warfare." At another place the same writer has :—"Though the Masai understand the use of poison, they consider the practice beneath them, their code being that unless they can kill an enemy hand to hand, they are so inefficient that they are only fit to be exterminated " (page 85.) A couple of them can easily fight and kill a lion. If in the night time a lion attacks a Masai settlement and eats away cattle, the Masai women will next morning refuse to talk to Masai youths, saying they are more manly than their male brethren.

It is in the third stage that the Masai is allowed to marry. He may take as many wives as he has the means to procure. During his career as warrior he was formally celibate, though company with girls was not prohibited him. After marriage girls are required to be rigidly chaste.

Adultery without the husband's permission is punishable with death. A few rules of married life among the Masai may be copied even by the so-called cultured nations of to-day. They appear to be an echo of the institutes of Manu. In this connection I shall again quote Hinde, to whose testimony I may add the weight of my own

verification. The learned Collector says :—" During pregnancy the women rarely touch meat, they consume quantities of butter and milk, the oil contained in which is held to render delivery easier " (page 72.) More remarkable than this is the custom that " directly a wife becomes pregnant, she sleeps alone in her own hut, until her child has been weaned, sexual intercourse being held by the Masai to have an injurious effect upon an unweaned child " (page 75.)

As regards inheritance there are several alternate rules. One is that " the eldest male child inherits every-thing, but it develves upon him to look after and support the dead man's wives and all the other children." (Hinde page 51.) This is what may be called the Masai law of primogeniture. Campare with it Manu IX 105. " The eldest son should get the whole property of his father ; the rest depend for their maintenance on him as on their father."

Another custom is that " the eldest (son) takes half (the property) and the remainder divide the other half equally. If a man leaves two sons only, the elder takes two-thirds and the younger one-third " (Hinde page 105.) Compare Manu XX 117 :—" The eldest is entitled to an additional half share."

Provision is made also for the illegitimate issue of a Masai wife. If born before marriage, a son so begotten may either remain with the parents of his mother, or be accepted by the husband with the bride. The same alternative is open to the husband in case of an illegal birth taking place during married life. Such a son, by whomsoever accepted, is not accorded full rights of inheritance, which his legitimate brother enjoys. The rules of Manu and Yajnvalkya as regards the provision for what they call *Kanina* and *Gurha* sons, are roughly speaking, similar to the custom prevalent among the Masai.

Widows are not allowed to remarry. " On the death of her husband a widow returns to her mother." If necessary,

she "may raise seed to her deceased husband," through whom alone she may inherit the late Masai's property. This last variety of inheritor is the same as the *Kshetraja* allowed in Manu IX 142 :—"The son raised by the wife permitted to do so is heir in the same degree as one begotten by the husband."

The 'Elder' i. e., the man in the third stage of life is exempted from hard work. His is the age to take rest and smoke and drink. This last vice, by the way, is forbidden to the warrior. The administration of the village is carried on by the 'Elders,' one of whom is the Chief. This stage may in the terminology of Manu be styled "The Masai grhistha," which is strangely ordained to fall in the declining years of a man's life. Before entering it the retiring warrior has to obtain the permission of those that are already "Elders," as did the Brahmachari of old when returning from his Gurukula.

The affinity found among the customs of the Masai with the social rules of the Aryans has deeply struck me. It is with profound melancholy interest that I view their present gradual extinction amidst conditions that suit not the old chivalrous spirit that is in them and which they find it impossible to-day to conquer. In their recent struggles with an enemy equipped with up-to-date war weapons they have been literally decimated. Their confinement within the Masai Reserve is working additional havoc among them. They find little water and little fodder with which to feed their cattle, which alone is the means of their subsistence. A mention of the old Masai land, from which they lately migrated, draws tears to the eyes of the Masai elder, with whom even a stranger will weep in company.

EDUCATION IN ANCIENT INDIA.

*THE TRIPLE IDEAL.

(By T. L. Vaswani.)

The first is indicated by the beautiful Sanskrit term : *Sangha*. It means Followship. Followship with the Teacher and Fellowship with Nature. Education must be a Followship between the teacher and the taught. The true educator is a teacher of the "Guru" type,—an inspirer, not a chastiser of students- He is clothed with the authority not of the rod but of love. In Italy the Education Minister is a man who is one of the great philosophers of Europe. Gentile is his name. In one of his recent circulars he instructs all teachers "to put a stop to all sorts of servile fear." But I know of school-masters of my early days who regarded it a virtue to beat us,—"black and blue!" Once I ran away from school, for the school-master was simply in love with the rod. A teacher must not be an "M. L. C." (Master of the long Cane)! Schools must not be prisons and students must not be made to feel as prisoners. Servile fear must have no place in a centre of culture. Not "fear" but "fellowship" must be the motto of every school and college. Fellowship not only between the teacher and the taught, but fellowship, also, with nature.

Not without reason were the great Hindu and Buddhist Universities of India built in forests and beautiful spots of Nature. Some of the great Islamic centres of culture were, also, built in places invested with associations of Nature. The ancient asramas were open-air schools. I am afraid most of the Indian schools to-day are artificial things. They are not inspired by the ideal of *Sangha*. *Sangha* is direct contact. In a very real sense, a teacher must not teach. He must follow the method of suggestion. He must tell his pupils :— Go to Nature ; learn from life. A teacher should bring his pupils in touch with Nature. But to-day books, "scraps of paper" withered leaves, have become your teachers. That is

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*[From the author's latest publication named "*Awake! Young India!*"]

why so many are unpatriotic. That is why so many have developed a cult of cleverness which if left unchecked will be the ruin of India. That is why the pure intuitions of the soul remain dormant, undeveloped in so many of you. A child must not be treated as a machine. A child is as a flower and must grow as a part of Nature. Excursions have a great value. They teach more than many text-books. I would humbly suggest to the schools and colleges in Behar to organise periodic excursions to Rajgir, Nalanda and such other places. Such excursions I call *cultural pilgrimages*. Let students have daily communion with Nature. Their open hearts will hear 'Nature' messages,—of peace and strength, Santi and Shakti. For at the heart of Nature is Peace,—the Peace of Strength,—while man spends his life so oft in strife.

The second ideal is *sadhana*, self-discipline. Education, I said, was fellowship. Education is, also, self-discipline. It grows out of self-reverence. Modern students often run after fashion and folly,—after *bhoga*. Students must discipline themselves if they would really serve the nation. True discipline is little thought of in our schools, to-day. Punishment is not Discipline. The right method in education is the method of creative suggestion. I plead for man-making education. Students to-day are examined in geography, mathematics, languages and other subjects. The Athenian youth was examined in *Manhood*. The degree conferred on him was that of "Man." The Athenian "graduate" was called "Man of Athens;" he took a vow,—the well-known 'Oath of Solon' which said among other things:—"I will never disgrace those sacred arms nor desert my companions in the ranks." The purpose of cosmic life, as I interpret it, is to win freedom. But freedom is not won without *sadhana*. There are two *sadhanas* I would specially recommend to students.

(1) *Simplicity*:—I know of college students who run after luxuries, *bhoga*, sense-enjoyment. I would place before you the brilliant examples of *brahmacharis* in ancient India. In the great periods of Indian history, students were *brahma-*

charis ; and in ancient India, no education was given to students who would not observe *brahmacharya* Knowledge demands control of passions. To run after material comforts is to lose the strength needed for culture.

A Western writer, examining the system of society and education in the West, asks, :—"What, all at once has happened to our generation ?" And he proceeds to remark : "We had everything to make us leaders,—family traditions, unlimited opportunity and undoubted energy ; yet the only result I can see of our education has been either to divert our unquestioned energy towards a heaping up of material comforts or to make of us triflers and dilettanti, in a word parasites." I am afraid many of our students want comfort, ease, enjoyment. I am afraid many sleep too much. Too much sleep dulls the brain. Let every student, like the *brahmacharis* of old, be an early riser. To get up at dawn is to have health and joy of Nature-communion. Then, there is need of self-control in food. Not a few of the 'educated' class eat too much. Take particular care as to the kind of food you take. Avoid the spicy, devitalising foods served you in so many hotels. Incorrect diet is responsible for constipation, dyspepsia, diarrhœa, dysentery and other diseases. Students run to doctors of allopathy, homeopathy and several other 'pathies ;' I ask you to stick to one 'pathy,'—*Sympathy*,—sympathy with the Ancient Ideal. I ask you to shun all kinds of alcoholic drinks and take water instead. A French writer points out that malaria is more common and fatal in those who take alcoholic drinks. Substitute water for liquor. Drink plenty of water, but not in large quantities at a stretch. Drink water,—cold water,—slowly, sip by sip. "Take water and do thy duty,"—was an injunction given to every *brahmachari* in the ancient *asramas*.

(2) *Play* :—In ancient India, students were taught manly games. The Athenian youth loved gymnastics. Games are a *sadhana*. They discipline the body. They develop team-spirit. I ask every student to have daily exercise to build up a healthy body and strong physique. *A spectacled student is a sorry*

spectacle. If you know no other exercise, you can at least do this,—run about in the morning sun! My message to every young man in India is :—Be hard, not soft! One of my dreams is an All-India League of Physical Culture with branches all over the country. And I would have every University make physical exercise compulsory both for the teachers and the taught.

The third ideal is *seva*. Education is service. Current education is tainted with a cult of cleverness. And there is a 'culture' which is only another name for decadence. The end of knowledge, as Aristotle said, is service. Education must be vitally related to life. Education must teach students to stand up as soldiers of the ideal. I ask you who are young to translate your education into service. You can do something for the village-folk during vacations. You can open vacation classes; you can organise physical culture centres; you can raise funds so that poor students are not deprived of the light of knowledge simply because of their poverty; you can start an anti-liquor movement; for the demon of drink is invading our villages. Pussyfoot Johnson spoke in this country of the Prohibition Movement in America and of how much young men did for the movement; college young men banded themselves together to spread the anti-liquor message; they formed a society known as the College Prohibition Association; they sent out 1, 700 workers to carry on the prohibition campaign: they were unpaid—they addressed many meetings speaking to about 30 lakhs of persons, prepared and circulated prohibition literature; organised conferences and helped in the formation of anti-liquor committees in the army and navy. It was the determination of these college students which gave a new strength to the movement. Prohibition won. You and such as you in other parts, young men of India! You can do not a little to help the cause of prohibition. You can help the swadeshi movement. You can carry to the masses the message of India, her ancient ideals, her present state, her mighty heroes and sages and saints, You can organise *Bharat kathas* and awaken the slumbering national memory of the masses,

You can help democratic and moral forces by making the village-folk understand that India's struggle of these days must be in the name of no narrow cult; the struggle must be blessed by the spirit of Humanity. The nations of Europe are struggling piteously for petty ends,—for money-bags and materialism; the nations of Europe are struggling thus because they do not see beyond the State. Beyond the State is the Realm of the Spirit, the *Atman*; Him must our nationalism worship to be purified, enriched and exalted. If there be found in every province even a few young men filled with this ideal of *seva*, a few educated idealists inspired by this spirit of sacrifice, then, indeed, there is hope for this Ancient Land. For in Sacrifice is the seed of Achievement. In Sacrifice is the power to build a new India, a new Asia, a new Civilization, a new divine Humanity.

CONTEMPORARY THOUGHT REVIEWED.

NATURAL FOOD FOR MAN.

In "*The Literary Digest*" for June 5, 1926 are quoted portions of an article appearing in *The Modern Hospital*.

We quote below relevant passages to show that even Western scientists are now realizing the truth of the eternal Vedic teachings that flesh, fowl, fish and highly seasoned artificial foods, which civilized man has devised to ruin his stomach and to satisfy the morbid cravings which his own aberrations have created, only tend to lower vitality and to impair the human organism.

The diet was passed on from generation to generation, and there is no reason to suppose that even during the fourth and last glacial period, when the Neanderthal man flourished—a matter of some 50,000 years ago—had his food changed considerably. So long as weapons were few, so long as fire was unknown, so long as the raising of cattle and the tilling of the soil were not practised, man belonged to the hunted animals,

and his food could hardly extend beyond the range of the monkey. The Reindeer man, flourishing between 35,000 and 15,000 years ago, developed the art of making implements, and during the Neolithic age, some 10,000 years back, certain animals began to be domesticated. The Neolithic man probably stumbled on the art of milking. A rude type of agriculture seems to have come much later. Animal foods probably became common only when man had established himself as a keeper of sheep and a tiller of the soil.

"From now on, no radical changes in his diet are to be noticed. Until quite within our own times, indeed, man lived on Nature's produce and was a healthy creature. Instinct continued to urge him to eat what his forefathers had eaten.

"But within the last hundred years or so, everything, our food included, has been revolutionized. Our foods are now 'preserved, purified, polished, pickled, canned, extracted, distilled, concentrated, heated, dried, frozen, thawed, stored.' How are we, particularly city people, to select what is good for us? Our instinct is not what it was, and even if it had remained with us, it is doubtful whether it would be a very reliable aid.

"A considerable body of opinion, growing from day to day, holds that our gastro-intestinal troubles—our stomach-aches, our headaches, our constipation, and so on—are largely the result of eating artificially prepared food. Whatever instinct is left in us has not guided us wisely.

"If we turn our attention to races who still live in the midst of primitive surroundings, we may learn an instructive lesson The Arabs, for example, live largely on figs, dates, some vegetables and a little milk. Meat is rarely eaten, and their religion forbids them to drink alcohol. Despite the undescribable filth in which they live, they are far more immune to disease than Europeans. 'Diseases of nutrition,' writes Dr. Auzimour, a French Army surgeon, 'are almost unknown; ulcers and cancer of the stomach are very seldom met with; and if one comes across a chance case of diarrhea, it is generally because the sufferer has been eating too many melons. Appen-

dicitis is very rare among Arabs, and is entirely unknown among vegetarian nomads. Gout and kidney gravel are also quite unknown.'

"When these Arabs desert their dirty villages for the towns, and there live the life of Europeans, eating the food Europeans eat, they become as susceptible to disease as the latter. Their resistance therefore can not be ascribed to the peculiarities of the race, or to the climate, but only to the food they eat.

"Dr. McCarrison an English physician in India, writes: 'My own experience provides an example of a race unsurpassed in perfection of physique and in freedom from disease in general, whose sole food consists to this day of grains, vegetables and fruits, with a certain amount of milk and butter, and goat's meat only on feast days. I refer to the people of the State of Hunza, situated in the extreme northernmost point of India.'

"Dr McCarrison has spent nine years among these people. The men have a magnificent physique. They live to a very great age and are astoundingly fertile. He says: 'I never saw a case of dyspepsia, of gastric or duodenal ulcer, of appendicitis, or of cancer, although my operating list averaged 400 major operations a year. Their buoyant abdominal health has, since my return to the West provided a remarkable contrast with the dyspeptic and colonic lamentations of our highly civilized communities.'

"In searching for an explanation McCarrison has traced it to diet. 'The people,' he says, 'live on milk, eggs, grains, fruits and vegetables. I don't suppose that one in every 10,000 of them has ever seen a tinned salmon, a chocolate or a patent infant food, or that as much sugar is imported to their country in a year as is used in a moderately sized hotel.'

"There seems to be general agreement that instinct in man is becoming less and less potent and accurate. Our intellect can not serve us as well in the selection of food; for the food we eat to-day is vastly different from the food we ate in the past. Scientific experimentation must come to our aid. It

must suggest such combinations as will provide for the varying needs of the organism. Our instinct will not tell us; the food faddist misleads us; the politician and the legislator are ignorant.'

ROMAIN ROLLAND AND THE THEORY OF ETERNAL PROGRESS.

It is a significant sign of the times that some of the masterminds of the Occident have begun to see the limitations of the Hypothesis of Eternal Development. In *The Current Thought* for June 1926 there appears the report of an interview with Romain Rolland. From the report we take the following observations made by Romain Rolland :—

"Ah," said Rolland, "You come now to a knot which is hard to disentangle. What, pray, is the sphinx of a word which we choose so confidently to call progress? We may very well go on asking this question till doomsday, seeing how difficult it is to *prove* that we are really progressing. History tells us that humanity does not progress, continuously. At least, that is how I read history. Our civilization has not only its advances but its lapses as well, not only its acceleration but its retardation too. *I understand that some drawings have been just discovered executed by the prehistoric man.* These testify to a culture superior to that of the men who directly followed. The conclusion is that for some reason or other the former culture perished. The result was that those that followed had to begin again from the beginning and rise slowly and laboriously from the abyss of barbarism. The spectacle of such heroic rises after every lapse is doubtless a noble one, but that does in no way explain away the senselessness of such vagaries of nature. Who for instance, with a spark of humane feeling in him, would but be aghast at the terrible havoc wrought by the last war? In fact, it will be some time before we shall be able to take stock of the sum total retrogression we have suffered from the most terrible butchery humanity has ever witnessed. But humanity will rise again

all the same, may be to fall once more (who knows), and this bids fair to continue, at least for a long time to come."

"But finally—" I interposed. "Ah, monsieur." Rolland interrupted, taking up the cue "who can presume even to speculate about that? And who can say if there is any finality at all in the scheme of things? So I have come to the conclusion that speculating about eventualities is not likely to help us much. Far preferable it is to do the little bit of good that lies in one's power. For it is some consolation anyway in this world of ours so steeped in tragedies. What more can one do?"

Rolland smiled and said. "You refer to the word progress again and again. But what really do we mean by the term? Can anybody enlighten me as to whither we are being led? Let us suppose hypothetically that we have satisfactorily solved all the problems that csnfront us to-day. But then? What next? Do you mean to say that our day's work will then be done for good and all? Is that conceivable? Creation can have no end as it could not have had a precise beginning. We have therefore little for it but to know more and still more:—to fight injustice and oppression ceaselessly. Progress? —If by that you mean complete deliverance from all the evils and tragedies that the flesh is heir to, then I must confess I believe, that to be a Utopia, specially when we see that the human life must needs be based on the death and devouring of millions of creatures great and small. May be some day the solution to this seemingly insolvable riddle will come. But who can predict the same for certain at this moment? So I am for each of us doing the little bit of good that he thinks he can do - and let the consequences take care of themselves. I know at least this much that this is good this is bad for me. My sense of right and wrong tells this to me in unmistakable accents. Of course you might well say that this sense of right and wrong is not likely to be a sure guide for all times, being as it is so variable in its nature. True. It is difficult, I admit, to disentangle the absolute values in life from the temporal, so that conscience as a guide to objective

morality is just as dependent on our evolution as is our intelligence or artistic gift. But what would you have one do? There you are and you have to pick your way and chalk-out your path for yourself as best as you can. So I for one would say; let us act up to our convictions. Never mind if they are temporary or for all times. Time alone can solve the enigma, that is, if anything can. So let us not worry ourselves about the finality of it all. Let our conscience and convictions alone serve for guides. Only let us be true to ourselves. Art, science, thought, love gives us unquestioned joy. Then let us cultivate the same. Knowledge gives us deep satisfaction, so let us speak out our respective convictions and live up to them. What more can one be reasonably expected to do? Perhaps we could have achieved greater things if human progress were rectilinear. But relentless matter ever rides rough-shod on our fondest hopes and the accumulated achievements of ages spreading desolation broadcast in lieu of beauty. But we create joy and beauty again and yet again notwithstanding. For that only gives a meaning and tone to our lives. It is not progress which matters, it is ceaseless endeavour which is the supreme glory of man.

WHY SCIENCE HAS FAILED.

Science is the mainspring of all modern progressive activities and, therefore, the question why all the progress has not been able to make us happier with our lot is a pertinent one. Professor J. W. Scott furnishes the following answer which is quoted in the June number of "*The Current Thought* from *The Journal of Philosophical Studies*:—

The reason science does not shape ends is in its nature. It is in its nature always to remain outside its object. In being scientific your object is never an extension of yourself. Either you are outside merely observing it, or you are outside merely manipulating it. Realistic philosophy, indeed, believes that this is its own relation to its object. But that only shows that realistic philosophy is science. There are undoub-

tedly sciences of the human world, not of the order of traditional psychology or realistic philosophy but genuine quantitative constructions which give you a handle upon the human world as the sciences of nature give you a handle upon nature. There is a science of advertising and a science of education and a science of majority politics, which may conceivably be developed as fully as their sister-science of psychotherapy ; to the point, namely, of allowing the skilled manipulator to get the results he wants. The reason why there is, in turn, no science of keeping those wants right, the reason science stops outside the shrine of personality and will not enter the holy of holies, is that it is a manipulator. I am manipulating those electors when I am scientifically catching their votes. I am exploiting customers when I play off the advertiser's technique upon them. And it makes no difference if the thing I am managing be not other people but my own proper self. If I reduce the situation I am handling to law, if I proceed by calculation, then the spring I touch or the nerves I tickle are equally external whether attached to another's personality or to my own. I am not treating other people as ends, I am not treating my own poor self as an end, so long as I am occupying the only attitude that science can impart to me.

The alternative attitude, that which does reach personality and shape ends, is integration, union with the object, acknowledgement of it as being—what due analysis will indeed show me that it must be—an extension of myself. There may be no theoretical discipline which proceeds upon that acknowledgement. There may be no theoretical discipline which even endeavours to. If so, there is no philosophy. But whether the attitude can ever be taken by thought or not, an attitude other than that of external manipulation has always been taken, to the salvation of society. That it is which has prevented science from becoming a mere loosening of blind forces, so far as that eventuality has in fact been prevented.

Sunk in the world and loving it, no people can expect to survive. And they can take with them into a programme of

survival only as much of it and of its values as a criticism of categories can save for them.

If, as hinted above, saving men means being with them in something to their salvation—really rejoicing with those who rejoice and weeping with those who weep—then, if we, the denizens of a human world which science has taught us to exploit and love, are yet to escape that world sufficiently to win a place among the biological survivors, the question for us in all our relations with our fellowmen must be: How can we be with them in those ends which, as scientists, we are only exploiting them for ? The answer, the only one as it seems to me, is in a criticism of categories. Any and every concrete instance of scientist successfully exploiting the world of man illustrates the point. The psychiatrist reducing a "complex" in his patient, the young lady behind the counter practising "salesmanship" upon customers, can only in one way be with the victim in the end for which they have scientifically exploited him ; and that is by perceiving that complexes are not sheer pretence, and that salesmanship tricks are not pure deception ; thereby meeting the victim and the world as well as merely handling them. To be really with our fellow-men in the enterprise that saves us all, throughout all the transactions we have with them—biologically, our only ultimate social business—remains a matter of taking up those transactions into that enterprise as part of it. If we are going to be led by a science of man into a whole series of new transactions, then it becomes at once necessary that we be able to read the higher enterprise in the mundane transactions however dimly it may be charactered there.

The present situation is thus summed up by the learned professor :—

The merest tyro in social observation has always been ready to tell us that modern civilization is only going faster and faster and wearing people out to no purpose. The differ nce is that there is no answering him any more. With the speeding up of the pace, the lag between expenditure and

results has become glaring. It is becoming daily more evident that man can command everything except his own happiness.

If we insist on analysing the paradox, we shall find it only too simple. The trouble is not really with our achievements themselves. It is that we cannot retain our backgrounds. Every achievement simply disappears—it is no more—the moment the background is obliterated. The gas -jet is an achievement, so is the water-tap; so is the penny morning newspaper. Or they should be. But we have lost them all. The gas-jet has completely lost its background of paraffin lamp or tallow candle, and so it is gone— gone without rest or remainder—so far as human happiness, the end of social life, is concerned. And so with them all. We do not see the railroad against the waggon any more, the reaper against the scythe, the threshing machine against the flail Achievement is release. Permanent achievement is permanently enjoyed release ; and there can be no release where there has ceased to be anything to relieve. This is the pyrrhic victory which science is for ever gaining, and our plaudits and appreciation of which is bound to leave the detached spectator progressively more dumb and amazed.

In the presence of all this failure of science, it is strikingly difficult for us to believe that what we want is not still more science. We do not call for more of exactly the same thing. We do not pin our faith to the still further improvement of the material facilities of life. We see fairly clearly, I think, that we cannot restore the achievement which the last triumph was, by merely bringing off another one; cannot restore the virtue of the gas-jet by an electric light; or restore the virtue of the water-tap by introducing a hot-wator one. For a law of diminishing returns comes in ; and rapidly accumulating experience is forcing us to observe it. The later miracle is usually a greater miracle; yet it loses its savour more quickly We do not, then, hope to catch the world by sheer speed of foot. The way of more material progress leads nowhere. But this hundred and fifty years of effort to change the face of nature into something satisfactory

to the mind has been quite enough to suggest the thought that results might improve if science would begin to give attention, not exclusively to the objects which are to be made satisfactory, but to the mind which is to be satisfied with them. Why not develop education, psychotherapy, politics, by properly scientific methods? Why not evolve such a science of man as will enable us, while we continue to manipulate nature, pari passu also to manipulate him?

What hinders science that it cannot touch the personality but can only put weapons in its hands, can only provide man with means and cannot shape his ends? Until civilization forgets the last twelve years, the fact must be plain enough that science only gives power, and that its power may be used indifferently for any purpose whatever.

REMEMBRANCE OF PREVIOUS BIRTH.

The following communications that have appeared in *the Leader* of Allahabad cannot but interest our readers:—

SIR,—My son Jagdish Chandra, aged 4½ years gives the story of his previous life in a very connected form.

He gives his father's name as Babuaji Pande. Place of birth Benares. Describes the house of Babuaji in Benares and makes particular mention of a big gate, sitting room and an underground room with an iron safe fixed in one of the walls. Describes the courtyard in which Babuaji sits in the evening. Describes that Babuaji people who collect there drink *bhang*. Babuaji has malish on his body and his face with powder or earth before bath or washing his face in the morning.

Describes two motor cars and one pheaton with pair. He says that Babuaji had two sons and a wife and all have died. Babuaji is all love.

He also describes many private and family matters which I do not mention here.

I have no friends or relations at Benares and my wife had never been there. I never heard before of Babuaji.

The following important citizens of Bareilly have talked to the boy and have questioned him.

1. Syed Yusaf Ali, B. A., LL. B., Vakil and Municipal Commissioner.

2. B. Brahm Narain, B. A., LL. B., Vakil and Municipal Commissioner.

3. B. Mukat Bihari Lal, B A., LL. B., Vakil.

4. Pt. Ram Sarup Sharma Vakil.

5. B. Chhail Behari Cooper, B. A., Vakil and Ex-member of the Legislative Council, U. P.

6. B. Jai Narain Choudhri, B. A., Vakil, Member, Legislative Council, Secretary Bar Asscciation, Bareilly.

7. Rai Sahib Dr. Shiam Sarup Satyabrat, L. M. S.

I invite all gentlemen who may feel interested to ascertain the truth of the story given by the boy in a scientific spirit.

KEKAI NANDAN SAHAI,
197, Civil Lines, Bareilly, U. P.

Sir,—I shall feel obliged if you give an insertion to the following in an early issue of your esteemed paper.

I have received several inquiries regarding the story of his previous life which my son Jagdish Chandra, has been telling, an account of which was published in your columns on the 27th June,

In order that an inquiry may be made in a scientific manner I took the following steps:—

The boy began to tell his story on the 6th June and completed it by the 11th by replying to the questions which I put him. I then asked the members of the Bareilly bar and other friends to examine this phenomenon and to advise me if the case is worth further inquiry. Friends and members of the bar continued to come and talk to the boy and it was decided on the 16th that one man should be sent to Benares as it would afford a loophole for sceptics. They may argue the suggestions regarding the house and other details of Benares have been conveyed by the messenger to the boy. So a letter was sent to the chairman, municipal board, Benares, and on receipt of his reply letters were sent to the press. I have also requested some of the leaders of India to send their representatives so that the boy may be taken with

them to Benares to point out on the spot the things mentioned by him. As the boy has told so many things to me which have been corroborated by letters received from gentlemen whom I do not know, I am convinced the boy will be able to point out many things on the spot which will satisfy the inquirers. An extract from the letter is given below :—

Munshi Mahadeva Prasad, advocate, chairman, municipal board, Benares, writes :—

'On receipt of your letter I made the necessary inquiries and found that most of the things told by your boy are quite true. In fact they are all correctly related except that Babua Pandey's son, Jai Gopal, died about two years and a half ago. The rest of the facts are correct—about the phaeton, ekka, horse, *malish*, *goondas*, *bhang* and the rest. Babua Pandey—for that's the name of the person referred to by your boy as Babuajee is well known to me, having been also my client for the last many years, and I could see on the mere first reading of your letter that he was the person meant by the boy. So I sent my man to Babua Pandey's to make the necessary enquiries, when his men, learning of this, came and took away the letter from me. Now they may be going to Bareilly to enquire, and corroborate the facts for themselves. Babua Pandey is otherwise known here as Pandit Mathura Prasad Pandey and lives at Pandey Ghat, Benares city.'

Pandit Uma Kant Pande, vakil, Benares, writes :—I saw your letter in the Leader of to day. Babua Pande is a friend of mine. I have seen this boy who is now born in your family. The descriptions given by him are in the main correct. Pandeyjee does not possess a car though he used one or two. I am informing him about the boy and we shall very soon go to see him at yours.'

The date of birth of my son Jagdish Chandra is the 4th March 1924. I have applied for copies of the death entries of both Jai Mangal and Jai Gopal to the Chairman, municipal board, Benares, and for a copy of the birth entry of Jagdish Chandra to the municipality, Bareilly. A comparison of these two

will be of interest to the scientific inquirer. I have been asking people to ascertain the facts soon as old people have been constantly telling me that such memories last only for a short time.

At present the boy remembers everything. It is possible after the lapse of some time he may forget.

KEKAI NANDAN SAHAY.
Vakil, High Court

Bareilly, June 30th.

Commenting upon these communications the *Leader* says:—

A few days ago we published a communication from Mr. Kekai Nandan Sahay, vakil, Bareilly, in which he stated that his son of about two and a half years of age was giving an account of his previous birth. The child gave the name of his father in his previous birth as Babuaji Pandey who lived at Benares and related a number of details about the house in which the said gentleman lived, his personal habits, and several domestic matters. We publish elsewhere a further communication from Kr. Kekai Nandan Sahay from which it will appear that corroborative testimony has been forthcoming of the statements made by the boy from two respectable citizens of Benares, one of them being Munshi Mahadeva Prasad, the chairman of the municipal board. The testimony of Pandit Babua Pandey, as he is popularly known at Benares, will be of particular interest and value in this connection. The Hindus have long believed in re-birth and this is not the first case of survival of memory after death which may establish, if a satisfactory and scientific inquiry is made, the truth underlying the Hindu belief. The question of scientific importance is whether memory survives the destruction of the physical organ the brain, which is supposed, according to western notions, to record and preserve the impressions. Further details about the case will be awaited with interest.

The facts speak for themselves and hardly require any detailed comment. The truths that form the intel-

lectual heritage of India are being verified in these days by evidence which is conclusive and unimpeachable.

It would be interesting to learn what explanation the so-called spiritualists who claim to summon spirits of the dead and who never fail to produce, to their own satisfaction, the spirit of no matter whom at no matter what time, have to say on such instances. If Reincarnation is finally established, as it is bound to be established, not only the Christian doctrine of Resurrection of the Dead but also the spiritualist's belief in the possibility of masterminds being summoned to utter trivialities will stand discredited. The belief has never appealed to us. We have, for instance, never been able to understand why Maharshi Dayananda who devoted his life to the exposition of the Vedas should, when summoned by the spiritualistis, indulge in inanities, why no medium has been able to elicit from Gladstone's spirit any guidance as regards the methods of rehabilitating the once great Liberal party of England in public favour, why Plato's spirit has not been persuaded to give an authoritative exposition of his Theory of Ideals which may reconcile conflicting presentations and why Vyasa cannot be prevailed upon to declare whether his aphorisms taught Monism, Modified Monism, or Dualism.

THE ARYA SAMAJ AND THE PRESENT SITUATION.

Shri Narayan Swami President All India Aryan League has issued the following manifesto :—

The All India Aryan League has noted with pain, distress and deep resentment that the campaign of mis-representation and vilification, which fanatical Mullahs and Muslim leaders who had an axe of their own to grind had started against the Arya Samaj in the first decade of the

twentieth century and which was suspended only when the Muslims obtained the active co-operation of the Hindus, the Sikhs and the Aryans in their fight against the Government on the Khilafat issue, has been revived with redoubled virulence. Once more the Mussalman bigot deprived of the prospect of entering heaven by converting Kaffirs and the white bureaucrat, who cannot ignore the fact that the glorification of ancient India as the land of expositors of Revealed Learning—the sacred soil where Vedic institutions flourished and put forth their choicest fruits and the seat of chakarvartis who exercised universal soverignity had overlordship --cannot but foster healthy nationalism and give an impetus to Hindu patriotism and who will not forget that in the North the Aryas in their individual capacity swelled the ranks of non co-operation and suffered in the cause of the freedom of their mother-land, are leagued in a freemasonry of hatred against the Arya Samaj. The Shudhi movement started by Bhagavan Dayananda has provoked the Muslims because they can no longer regard as legitimate game a Hindu who has only once tasted food and drunk water at the house of a Muslim. The Arya Samaj has reclaimed tens of thousands of the so-called untouchables whose status has been raised and who can no longer be lured into the fold of Islam. The teachings of Dayananda and of his disciples have shaken degenerate and un-Islamic Islam to its foundations. Incisive and invincible logic, hard hits, merciless strokes and opportune hammerings, effective invective and piercing irony have done their work. Not only has the stream of conversions to Islam been checked but thousands of Indian Muslims find their faith in polygamy and a sensuous heaven and disgusting hell gone. Mr. Sayyad Amir Ali, Mr. Khuda Bux M. A., and Khwaja Kamal Din are conspicuous examples of Muslim leaders whose Islam is not of the prevailing type but is a creed tinctured with lofty Shastric ideals. While the leaders are trying to transform Islam itself out of recognition after the manner of Turkish and

Egyptian Muslim notables' hundreds of their less sophisticated neo-Muslim followers, not being extra fond of devious methods and circuitous paths, are thinking of returning to the ancestral fold. This has upset some Muslim leaders and rendered them desperate. The Muslim leaders of the Punjab set the ball rolling by patting on the back the notorious adventurer Dharmpal, an unscrupulous demagogue who can be hired to fling filth at any person or community. The prompt assistance rendered by the Arya Samaj missionaries to the victims of Muslim hooliganism at Malabar, Kohat, Multan and Saharanpur still further infuriated and exasperated these worthies. The mischievous and provocative pronouncement of Sir Abdul Rahim at Aligarh, which directly incited the Muslim riffraffs to violence against the Hindus and the Aryas, has resulted in the tragic occurrences at Calcutta. It has been reported in the press that, during the riots, the self-same Sir Abdul Rahim in a public meeting delivered a most inflammatory speech and openly exhorted his following of goondas to give no quarter to the Aryas. Sir Abdul Rahim has not so far contradicted the allegation. The conclusion is irresistible that he is not in a position to do that. The intense attachment of the Aryas to the culture and civilization and, therefore, to the soil of India is *anathema marentha* to a section of the bureaucracy and the extra-territorial patriotism of the Muslims and their open disownment of the glorious heritage of India's past are being exploited by it. This vile plot, to which Muslim leaders like Sir Abdul Rahim and some followers of Dyre and O'Dwyer among the heaven-born services are parties, is bearing its inevitable fruit. A most misleading report of the Calcutta disturbances has been despatched to the London '*Times*' by the conspirators. Although it is a fact that the Deputy Commissioner of Police had permitted the band and the Arya Samaj procession, in spite of Muslim protests, and the music had been stopped at once at the instance of the Inspector of Police, it is

falsely and maliciously alleged that the Arya Samaj "musicians would not desist even when ordered by thePolice to do so." The whole blame has been laid upon the Aryas, although it has not been denied that Sir Abdul Rahim's speech was "a warning of coming trouble" and that "Muslim zealots attempted to burn the chemical laboratories of the Presidency College and have delivered mass assaults on the famous temple of Kali, the spouse of Shiva and the patron goddess of Calcutta." The League is distressed to learn that some Hindus disgraced themselves and their glorious traditions by demolishing parts of mosques, even though they acted under grave and sudden provocation and indulged in these un-Aryan reprisals after their temples had been desecrated and their women assaulted indecently. It is however, a matter for gratification that these acts of vandalism on the part of Hindus were few and far between and the mass of our people acted with considerable and praiseworthy restraint, although their deepest feelings had been outraged and although disgusting and barbarous acts of profanation had been committed against their places of worship by our Muslim brethren at the instigation of many of their trusted and responsible leaders. It is also a matter for congratulation that no Aryas or responsible Hindus joined these acts of vandalism and all Arya and Hindu leaders, without a single exception, cast the weight of their authority on the side of manly and courageous defence of home, hearth and temple and restrained conduct at a time when the forces of hell had been let loose by Muslim goondas. The writer in the "*Times*" hits the nail on the head when he admits that Aryan aggressive proselytism in parts of India where Islam has long enjoyed something like a monoply of conversion at the expense of the Hindus has aroused particular indignation of the Mohammedan divines. A further proof of this is furnished by the proceedings of the special session of the Khilafat Conference held recently at Delhi. In that Conference the

President referred to the "butchering" of Muslims by Hindus and challenged the latter to a wrestling bout. He referred to the Sattyarth Prakash as a "bomb." Mr. Abdur Rahman Dojanavi, apparently with the approval of the President and the delegates advocated the annihilation of Hinduism, exhorted his co-religionists to have no "compassion or respect" for Kaffirs and contemtuously and arrogantly talked about the prospect of "Lalas" coming forward "with folded hands" and making "peace in two hours." The speeches of the President and Mr. Abdul Rahman had so completely poisoned the mind of the audience that they hooted down a speaker who referred to the Hindus as "brethren." Even Maulanas Mohammed Ali and Shaukat Ali and Hakim Ajmal Khan uttered objectionable sentiments. In the Conference Sangathan was condemned but Tanzim was advocated, Shuddhi was denounced but Tabligh was blessed. It was urged that the methods adopted by those who resorted to Shuddhi were not legitimate but tacit approval was given to the enrolment of prostitutes, bearers and Khansamas as standard-bearers of Islam in as much as Mr. Hasan Nazami was allowed to take part in the Conference and the nefarious and un-Islamic methods advocated by him were not denounced or even mildly disclaimed. The All India Aryan League proclaims to all whom it may concern that the Arya Samaj has been founded to preach the Vedic religion in all corners of the earth and extend its proselytising activities to all communities and that no intimidation on the part of Muslims or other friends will deflect its activities from the path chalked out by its Founder. It further declares that the Aryas regard Rishi Dayananda at least with the same reverence with which our Muslim brethren regard their holy prophet and will tolerate no attacks upon his holy and blessed memory. The Sattyarth Prakash is the Smriti or Shariyat of the present-day Aryas and is as authoritative for them as the Shariyat of Islam is for Muslims. The Aryas will, therefore, defend their Smriti, the Sattyarth Prakash, at all

costs and will count no sacrifice too great provided it is made in defence of the invaluable repository of divine truths left to them as a precious legacy by their Master and which, they believe, is destined to assist in spreading Vedic truth and bringing about the salvation of humanity. Be it further known that Nagarkirtan with music is an integral part of Arya Samaj anniversaries and has been recognised as such by the Government and sister communities since the foundation of the Arya Samaj. Competent Muslim divines have declared that the stoppage by Muslims of music before mosques is not enjoined by Muslim scriptures. In fact this so-called "right" was never heard of till recently. It has been invented to seek a pretext for fighting the Hindus. It is significant that even the Special Khilafat Conference, at which so many hysterical and irresponsible speeches were delivered had not the courage to assert this "right" by means of a resolution. The League, therefore, warns the Muslims that no threats of violence will dissuade the Aryas from asserting their cherished religious rights and performing public worship in the prescribed manner and the Government that if, at the instigation of Muslim Mullahs. its officers interfere with the Nagarkirtan processions, as the Collectors of Dehradun, Meerut and Rohtak have wantonly done, the Aryas will, in defence of their birthright of freedom of worship private and public, make sacrifices and invite suffering which will stagger humanity, and will not rest till the outrageous wrong is righted for "no question is ever settled until it is settled right."

REVIEWS AND NOTICES.

RECENT HINDI LITERATURE.

Nirukta Bhashya, Uttarardha. By Pt. Chandramani Vidyalankar, Paliratna, Professor of Veda, Gurukula University, Hardwar. Price Rs. 4 0 0. Price of both parts Rs. 7/—

We have already reviewed the first part of this work. The second part is equally learned and in it also the author has taken the same pains to elucidate obscure portions. We have every hope that those who have purchased the first part will hasten to order the second part as well and those that have not yet ordered either part will make it a point to order both parts without delay. An effort like this deserves every encouragement at the hands of all interested in the resuscitation of Vedic literature.

Tarangit Hridaya. By Shriyut Deva Sharma Vidyalankar, Vice Principal, Gurukula Kangri, Har,-dwar. Price As.12. Sasta Sahitya Karyalaya Benares.

This is a very valuable book. It contains reflective discourses on various devotional, social, and political subjects. Most of the discourses are outpourings of a heart throbbing with love of God and pulsating with love. The author is a saintly youngman whose life is an apotheosis of purity, self-denial and service. He is one of the finest alumni of the Gurukula and has added to the glory of his *alma-mater*. The spiritual experiences of such a saint cannot but produce an uplifting effect upon devotional minds. The language is throughout chaste and forceful and at places superb. In a Foreword of uuusual interest the well-known Hindi author Pt. Padma Sinha introduces the distinguished author to the reading public in most felicitous language. The book has been published by the Sasta Sahitya Karyalaya, Benares with the permission of the Gurukula Sahitya Parishad.

Meri German Yatra. By Swami Satya Deva Parivrajak. Price Re. 1. Can be had of the author Rajpura, Dist. Dehradun.

Swami Satya Deva is one of the most popular Hindi writers. He wields a facile pen. His language is simple

and chaste and his mode of presentment most attractive. His narratives are interspersed with sage reflections and wise observations. The book under review embodies an interesting account of the manners, customs and modes of living of Germany and other countries visited by our author. The portraiture of character is excellent and the descriptions most charming.

EDITORIAL REFLECTIONS.

THE ARYA SAMAJ AND THE BUREAUCRACY.

The Arya Samaj has ever been a thorn in the side of the bureaucracy. The rule of the Anglo-Indian bureaucracy in India is founded upon racial dominance, the maintenance of the *status quo*, the undisturbed continuance of vested interests and the steel frame, the docile and unmurmuring acceptance on the part of the Indian of the philosophy that it is the design of Providence that the White Man should command and the Coloured Man obey, and that exploitation is "civilization," denationalization is "education," westernisation is "refinement." denunciation of India's past is the right historic spirit, renunciation of race-culture is "saturation with the modern spirit," senseless imitation is "acquisition of right perspective," tame acceptance of slavery is "appreciation of actualities" intellectual alertness and spirit of inquiry are "hare-brained impracticabilty," or at best 'impatient idealism," the spirit of protest against wrong and oppression is "sedition and disloyalty."

The Arya Samaj embodies and crystallizes all the vague, intangible and subtle forces for protest, inquiry, dissatisfaction, revolt and heart-burning in the various fields of national activity and thought that were generated as a result of the impact of civilizations and of

the resistance offered by the ageless majestic wisdom of the East to the onslaughts of the parvenu, aggressive and self-complaisant all-devouring civilization of the West. Swami Dayananda, the founder of the Arya Samaj, refused to accept at its face value the Occidental evaluation of either Ancient religion or Ancient philosophy or Ancient history. The Western Missionaries, Professors, Statesmen and Administrators were engaged in the pleasant and gratifying task of completing the intellectual conquest of the Hindu race. The founts of inspiration were being deliberately poisoned at the source and Hindu youths were taught that they were descended from dreamy half-savage lotus-eaters who spent the greater part of their life in meditating upon the Infinite, who tamely accepted political subordination in the past because they lacked the spirit of nationality and the passionate attachment to the soil of their birth consequent upon pride in the achievements of their race which constituted patriotism and who never cared to record political events because they were devoid of the "political sense" and therefore never participated in shaping them—for them these events were happenings and not achievements. Swami Dayananda challenged these views. He declared that the *Veda* was a repository of all sciences—whether called by modern man secular or spiritual and that the line of demarcation between secular and spiritual was arbitrary since the Divine Intelligence directed all righteous activity no matter whether it appertained to the perfection of the body or the mind or the soul of the individual or to the consolidation of the groups of men united by ethnological, linguistic, cultural, geographical and historical ties. This opened the eyes of India. She was being lulled into sleep. Contempt for her past was being

deliberately inoculated into the minds of her children and they had begun to think that but for the advent of their British Masters they would have continued in a state of political ineptitude, social inefficiency and moral inertness and inanity. The Swami's clarion voice summoned them to action. They were told that their Ancient culture had enough vitality in it to save humanity and to raise Hindudom to the pinnacle of noble acheivement and the summit of lofty attainment. The intellectual marauders from the West stood astounded and exchanged terrified glances and dolefully smiled at one another. The administrator who felt secure in the hope that his unchallenged domination would be strengthened and rendered invincible by the efforts of the missionary and the professor felt uneasy. Dayananda's challenge was taken up and there was terrible intellectual war. The war ended in a defeat for the New and decisive victory for the Old. Even those who moulded the minds and shaped the brains of the army of aggressors lowered their flags, unfurled the white banner of peace and saluted the flag of Om. Geothe was wild in praise of Sanskrit literature. Schopenhaur declared that he found solace only in the Upanishads, Max Muller proclaimed that the lofty heights of speculation to which the Vedic rishis had attained could not even be conceived by many who called themselves Christians. Bergsor once more revived the immortal teachings of Patanjali, Edward Carpenter called India the Wisdom-Land to which he drew for inspiration, Tolstoi called the Vedic religion the profoundest religion in the world, Maeterlinck began to preach the gospel of reverent faith in the Vedas and even the great Alfred Russel Wallace renounced his faith in social and mental evolution after reading a garbled, truncated and rather

misleading translation of the Vedas. This silent revolution has changed the brain of Europe and is now invading its heart. But Anglo-India stands unmoved. None are so blind as those that would not see. This renaissance of which Dayananda was the author pleases not the sun-dried tin-god. He is fighting desperately for his ill-gotten privileges. He feels that the Arya Samaj, the sworn-enemy of all unearned privileges—no matter whether claimed by the brown Brahman or the white civilian and of all exclusiveness, is primarily responsible for his woes. He has, therefore, always looked askance at the Arya Samaj. In the two decades of the twentieth century the Arya Samaj was the sole *bete noire.* Secret circulars running over more than a hundred pages were issued directing District Magistrates to keep an eye on the movement. C. I. D. inspectors always dogged the footsteps of Arya Samaj leaders and missionaries and the Arya Samajist in Government service was always a suspect. The N. C. O. movement which derived its inspiration from the same perennial source and which consequently never ceased to be a Hindu movement inspite of the lip-deep allegiance of Khilafitists, then swooped down and carried all before it. It was an upheaval which almost shook the foundations of bureaucratic rule and eclipsed even the Arya Samaj whose method is evolutionary rather than revolutionary and which works by the slower but surer processes of change in mentality, raising of national character and mass education. The N. C. O. storm has for the time subsided. There is a reaction. The Muslims are up in arms against the Hindus. The bureaucrat fully realises that the Muslims are obsessed by extra-territorial patriotism, that he feels that he is the citizen of a spiritual empire and that he cannot shake off the illusion that on account of being the degenerate descen-

dent of the Ghazi invaders he stands a chance of sharing domination with the new rulers and for these reasons has no ardent and genuine desire for Sawaraj. The Hindu, on the contrary, has every reason to be intensely patriotic. He regards India as the land which was the cradle of humanity and the birth-place of world-civilizations. All his places of pilgrimage are in it. Every inch of Indian soil is sacred because nobody knows how many rishis and munis performed Tapasya thereon. Dayananda has inspired in him a pride for India's past which, in turn, has generated in his breast a resolute and bright faith in her future. The consciousness of bright achievements has revealed potentialities hitherto undreamt of. The bureaucrat, therefore, feels instinctively that the Muslim fanatic is his natural ally. It is, for this reason, that the subordinate official supports the Muslim in all his unreasonable claims. At Delhi the Muslims were permitted—or perhaps egged on—to lead the sacrificial cows to the slaughter-house in defiance of the time-honoured custom and in utter disregard of Hindu feeling and the British bayonets and the macbine guns enabled them to enforce the claim. At Calcutta a Hindu religious procession, which had invariably followed a particular route since countless decades, was ordered to change it because the Muslims blocked the road and the Government was unwilling or unable to protect recognised Hindu rights. Many officials openly side with the Muslims and do not even make a pious pretence of impartiality. We do not share the view that the Government is afraid of the Muslim because he threatens violence. At the Jallianwala Bag no distinction was made between the communities. When the N. C. O. movement was in full swing, no distinction was made between Nehru and Mohammad Ali or between Das and Abul Kalam. It is no use confusing issues and shutting

one's eyes to the truth which is that the disloyal Hindu has got to be punished for luring the Muslim into his fold and the Muslim dupe to be placated and convinced that his communal interest—the sole thing for which the average Muslim cares—for nationalism and Islam ill consort together and find it hard to co-exist either in Turkey or in Egypt—lies in an alliance with Anglo-Indian and not in Hindu-Muslim entente.

World opinion, however, is a tribunal the verdict of which even omnipotent Anglo-India cannot afford to ignore. The emissaries of Anglo-India are, therefore, abroad. Their sole aim it is to discredit the Arya Samaj and to represent the Muslims as innocent victims and finally to prove that India is altogether unfit for Swaraj on account of Hindu-Muslim dissensions which the bureaucracy alone can control Of course it is no part of his mission to meet the statement that Law and Order are most unsafe in the hands of the bereaucracy, that it has failed to prevent dissensions and that they never break out when the local officials are determined not to have them. We have lying on our table many characteristic specimens of Anglo-Indian propaganda. The most decent, the most ably written and the one containing the most brilliant sophism is an article that appears in the current issue of the *Round Table*. It has presumably been written by a retired Indian civilian or an old civilian still in active service, a member of the Chelmsford-Meston-Morris-Curtis clique. It is headed "The Inwardness of the Indian Problem." The writer first expresses his suppressed rejoicing over the waning of N.C.O. and the failure of the Swarajists to wreck the Councils from within. He then, postulates that no synthesis can bring the Hindu and the Muslim mind under one

category and deals separately with the communities and tries to dissect the mind of each. Speaking of the Muslims he says :—

"Democracy is already familiar to them ; for Islam, in practice no less in theory, is the most democratic religion in the world. Parliamentary institutions interest them, and they are quite willing to take a hand in the game, provided the stakes are not high. *But what does profoundly concern them is the pace at which India may be hurried into responsible government.*

The italics are ours. In plain English the most gratifying feature of the Hindu-Muslim problem, from the stand-point of the foreign official, is the fact that the Muslims are in no hurry to get Swarajya and are therefore, not in a mood to assist in the transference of control from the foreign agency to indigenous hands. We should have thought that the golden principles of religious toleration and equal protection for all are of the essence of modern democracy and modern parliamentary institutions cannot be run by people who believe that in the settlement of national questions the *ipse dixits* of the divines of a particular community or the behests of a particular scripture must be the preponderating, if not the decisive factor.

The writer knows full well that the communal spirit is fatal to the growth of democracy and the flourishing of parliamentary institutions. He knows that the Muslim demands that the exercise of elementary rights of citizenship on the part of Non-Muslims—such as the use of the king's highways—is to be regulated by the injunctions of the Shariyat of Islam which was only for Muslims and which many non-Muslims regard as a relic of medieval obscurantism and semi-barbarous fanaticism. Says the writer further on :—

Their only and abiding consolation is the thought that they are the subjects of a wider empire than that of India, the world empire of Islam. This to them is not only what the *Civitas Dei* is to the devout Christian ; it is also a conception of temporal power which once was and will be again when the Caliph of the Prophet comes into his own. It is this duality of allegiance which is the chief problem in the future of the Indian Moslems .... *Meanwhile the advent of that higher ideal,* a realization of Indian citizenship seems at present a long way off ; and yet until it is reached, *there is nothing to stir the Moslem into friendly rivalry with the Hindus and into fitting themselves for something better than a fixed fractional share in the work of government.*

Is it possible that a writer who can give such a clever analysis does not understand that the communal spirit is the very antithesis of democracy? We do not suppose so. Why then does he state what he knows to be wrong. For the simple reason that the writer is not merely a student of contemporary politics. He is also an Anglo-Indian statesman who has to placate the Muslim and for that reason not to indicate those failings of the Mohammedan which favour the consolidation of the bureaucratic power. Coming to the Hindus the writer cleverly refers only to caste and priestly domination. He cleverly forgets that the Muslim is much more under the thumb of the Molvi than a Hindu is under the influence of the priest. While the Hindu is guided by the priest only as regards rituals, the Muslim is guided by him in all matters and most of all in matters relating to his relations with other communities. It would be interesting to find out the number of Mullahs who dominate the Khilafat Conference and the number of Hindu priests who control the Hindu Sabha. While 80% of the leaders of the Muslims are

Molvis, not a single professional priest has the supreme voice in the councils of the Hindu Sabha. As regards heriditary caste the writer does not choose to acknqw-ledge that it is no part of genuine Vedicism, that all the saints have cried it down and that it has yielded a great deal to the dissolving and pulverising influence of Sikh, Vaishnava and Arya Samaj teachings and that in political affairs the Hindu has always co-operated with the Muslim and even given unreasonable concessions to him, that the Panchayat system has for centuries been successfully worked by him and that the earliest republics in the world were of Hindu origin. He further chooses to forget that the word Swarajya has been taken from the Vedas and the word Swadeshi from the Satyarath Prakasha. The real complaint against the Hindu, however, comes out in the course of the following remarks:

From Lord Curzon's Viceroyalty onwards the old enthusiasm steadily waned; *our teachings and our theories of culture continued to be memorised for examination purposes, but under the surface there was a definite swing back to older allegiance. We knew little of it, and did nothing to check it.* The youth of this generation cherishes very different feelings toward us from those of his fathers. What grounds have we, he asks, for our *constant assumption of superiority?*..... .... And as to our boasted civilization, is not his far more ancient, and just as good? *Had not his forefathers fathomed many of the mysteries of nature* and fashioned mighty empires while ours were still untutored savages? The war tore away the last pretence of respect for our institutions and our ideals. India realized in a vague way that we were fighting for justice, in which however she saw no special merit but duty: and it seemed at least, probable that we were fighting for markets as well ..... What she did see was that European nations, the fine flowers of Western culture, had unchained the elemental

passions of humanity, and shown themselves no wiser or better than the nations they had presumed to instruct..... .... This is the creed in which the new Nationalism of the Hindus is being nourished. It looks back, to quote Tagore again, on an India, of about fifty centuries at least who tried to live peacefully and think deeply! It looks out on a world where there is neither peace nor deep thinking. It challenges all our ideals, as mere dogmas of materialism, and it accepts our offers of political enlargement only as a means for getting rid of us and our hypocrisies. Hinduism has in its day defeated and absorbed the reforms of Buddhism; it withstood and outlived the attacks of Islam; it is convinced that it will similarly dislodge the British dominion, after extracting from it whatever may be useful for its own purpose. Moderates and extremists may differ as to means and pace, but in their purpose they are at one. *The challenge of Tagore and the "soul-force" of Gandhi are only the loud speakers* for a wave of sentiment that is vibrating to-day through the whole domain of Hinduism.

The italics are throughout ours. In connection with the observations embodied in this lengthy quotation two or three points are particularly noteworthy All this trouble, we are told, began during Lord Curzon's Viceroyalty. Two important events happened during the regime of that distinguished prancing pro-consul. The Partition of Bengal signified the clear desire of the bureaucracy to drive a wedge between Hindus and Muslims and to deliberately foster a policy of checking the growth of common centres of culture-and, the establishment of Gurukula at Hardwar proclaimed the firm resolve of the educated Hindus to end the intellectual hegenomy of the Occident. The second point to be noted is that the writer does not welcome the movement of Hindu Renaissance, on the contrary he regrets that it was not checked. In

a free country a movement of cultural reanaissance which would build upon the bedrock of national achievement in the past and yet would assimilate all that is helpful in foreign cultures would be hailed with delight by the people and directly encouraged and fostered by the Government. In india, however, the State and the nation are not coincident and, therefore, what makes for the betterment of the people strikes at the root of foreign domination. The third point is that the creed of the Hindu movement, as stated by the writer appears to be a brief but a faithful summary of the most popular speech of one of the most popular speakers of the Arya Samaj. The fourth noteworthy point is that Tagore and Gandhi are completely identified with the Hindu movement and it has tacitly acknowledged that the real movement for the national freedom is a purely Hindu movement and the Muslims have no lot or part in it.

Just as the sting of the scorpion is in the tail, so the real motive which inspired the article is revealed in the last paragraph where the writer says :—

Such being the fundamental position, how is the 1929 Commission going to direct its inquiriers? Can it be content with discussing dyarchy, or the transfer of more departments from the official hierarchy to ministers, or the extension of the bicameral system ? or will it have to probe deeper, and examine whether responsible government, in our sense of the word, is a goal towards which India can move ?

Three suggestions are plain. The first is that the Commision should, in no case recommend the grant of provincial autonomy, at best it may transfer a few more departments. The second is that if provincial autonomy or the semblance of it is granted, the effects of this grant should be neutralised by the creation of Councils of

State in the provinces which might undo all the good work that the Legislative Councils might, in that case, be expected to accomplish. The third is that a desperate attempt should be made to scrap the reforms altogether. How refreshingly frank although the frankness is polished, not brutal! The Hindus if they want to see their country free must be prepared to fight by all constitutional and peaceful means the terrible combination of reactionary officialdom and obscurantist communal fanaticism. We are confident India will realize her destiny and attain her birth- right in spite of this alliance.

The second article is not so well written. It is professedly the lucubration of a penny-a-liner, who earns his living by scribbling. The writer is one W. Nona Brown who was brought up in India, was for sometime a professor in a Government College in the Punjab or U. P. and is now eking out his livelihood as a globe-trotter and as Assistant in an American College. He is a protege of the Indian Bureaucracy and puts the bureaucratic case against the Arya Samaj in its naked vulgarity. He has no reputation to lose and therefore writes in a most irresponsible and scurrilous fashion, effrontery, impudence, dogmatic statements, unauthorised assertions, innuendo and bold lies constitute his stock fn trade. He combines the methods of the arrogant bureaucrat with the trick of the Yellow journalist and, therefore, his article is a glaring piece of bizarre unscrupulous propagandism. Here is his precious estimate :—

"More important in this connection than the Theosophical Society is the Arya Samaj, an organization we seldom hear about in the West. Its great strength is in northern and northwestern India. It differs primarily from the Theosophical Society in the following respects: while both arouse the Hindu's

pride and self-confidence, the Theosophical Society does so by defending the existing religions, on condition that they be properly interpreted, but the Arya Samaj does so by rejecting all the existing religions as corruptions of a pure faith, now forsaken, which it aims to revive.

The Arya Samaj was founded during the seventies of the past century by Pandit Dayanand Sarswati, who gave up a life of wealth to become an ascetic and later renounced Hinduism to establish his mythical "Vedic religion." His aims were two: first, to save India for the Hindus by driving out the Moslems and the Christians; and, second, to lead Hinduism back from the "left hand path," which he said it was pursuing. His method was disputation; his manner argumentative, intolerant, vituperative; and he never scrupled to confuse issues. But his teachings have had great success among the middle classes. He preached definite concrete dogma that is easily understood. At the college where I taught in northwestern India, most—I should say well on to ninety per cent.—of the Hindu students were either professed Arya Samajists or attended the Arya Samaj meetings and were infused with its teachings. The same state exists in other colleges in that part of the country.

We need not dwell upon the obvious fallacies of the Arya Samaj, its arbitrary methods of interpreting Vedic texts, the impossible translations it gives to Sanskrit words, by which it constructs "Vedic religion" that is no more like the real religion of the Veda than it is like Christianity. Nor need we here dwell upon the better side of the Arya Samaj teachings, lying in its social program that calls for abandoning the rigidity of the caste system and doing away with child marriage, enforced widowhood, the seclusion of woman. We might, when considering the political question of India, speak of the Arya Samaj attitude on cow-killing, one of the sorest of all religious points with the Hindus, for whom the cow is sacred and immune from violence. Pandit Dayanand wrote a book on this subject, called the Ocean of Mercy, of a highly inflammatory character, which has had great influence in bringing

to the fore a matter that had begun to attract less attention as the years went by. Almost all the trouble nowadays on this question between the Hindus and the Moslems, to whom the cow is not sacred, can be traced to the uncompromising and belligerent stand of the Arya Samaj.

But the side of Arya Samaj activity that is most important for our consideration here is the endeavour to show the superiority of ancient India to the rest of the world, past or present. Just as the Theosophists claim that all the religious or metaphysical ideas were anticipated by their "great masters," so the Arya Samajists maintain that all the scientific discoveries and inventions of the modern world had been made thousands and millions of years ago by the Hindu rishis or seers. Railroads, submarines, aeroplanes, the telegraph, radio, the theory of relativity—in fact, no sooner do the westerners present some new knowledge about the Universe or devise some new way of controlling the powers of nature than a Samajist Pandit professes to find a reference to that very theory or invention, perhaps even a description of it, in some ancient Sanskrit text. If a Western scholar questions the interpretation, he is easily refuted by the statement that occidentals do not know the true meanings of the Sanskrit words, which have been presesved by a secret tradition unknown to the compilers of our lexicons.

The result of this process is, as with Theosophy, to preserve or rebuild the Hindu's pride in his country. Though lowly now, he argues, India was once the mistress of the world, the centre of culture, whose sons went even as far as America—our continent, it happens, is frequently mentioned in Sanskrit books as Patala, a word usually translated "Hell." The Arya Samaj, chauvinistic, pandering to the jingo elements of Hindu nationalism, a breeder of hatred between Hindu and Moslem—a fact for which Gandhi censured it severely in the spring of 1924 and in return was roundly abused—takes no direct part in politics as a body. Nevertheless, it fertilizes the ground for the tree of nationalism, and

many of its prominent members, notably Lajpat Rai, have suffered imprisonment or exile for their political activities.

The net result of Arya Samaj propaganda in this direction is considerable, especially in the Punjab and the United Provinces, but I cannot believe that the Arya Samaj will be long-lived. Such chauvinism as it teaches, inspired by its own inferiority complex, is too easily refuted to flourish among the most intelligent Indians, If it is the truth that makes men free, then India need not look to the Arya Samaj. India's true greatness lies in just the points that the Arya Samaj neglects—toleration of the opinions of others, calm philosophy, a patient and mystical art. Ultimately, the Samaj must perish as must the fundamentalist movement in this country, and the cause of nationalism will finally succeed only as it is founded on some more genuine basis."

The writer is frankly chagrined at the progrees that the Arya Samaj is making. While in the North West of India, he must have come in contact with Arya Samajist pupils and must have miserably failed to ween them from the influence of the Arya Samaj, on the contrary his hectoring method must have won for him sneers and contempt. This seems to have augmented his rancour. Malevolent natures can never see any good in the cultures of those whom they are out to "exploit." As regards Mr. Brown's competence to pronounce upon the merits of Swami Dayananda's exposition of the Veda, let him spend a life-time at Benares and learn the A. B. C. of Sanskrit Grammar before venturing on an opinion on matters about which he knows just as much as he knows about Timbuctoo or the Man in the Moon. Suffice it to say that Swami Dayananda did not rely upon tradition ; on the contrary he definitely repudiated it. He based his commentaries upon Nighantu, Niruktam Ashtadhyayi and Mahabhashya Let Mr. Brown ask his Pandit what these books are and the Pandit if he has

even a smattering of Sanskrit will tell him that the first is the 'only Vedic :lexicon extant, the second is an ancient commentary on the first the third is the greatest work on grammar in the history of world literature and the fourth is a commentary thereon.It appears that Mr. Brown has either never read the Ocean of Mercy or has never been taught by his master the meaning of inflammatory. It is difficult to come across in contemporary polimeccal literature another book which so characteristically makes an appeal not to passions but to reason, common sense and humane instincts. It puts forward a beautiful plea for the saving not only of the cow but of all sentient creatures. The statement that Swami Dayananda's mission it was to drive out Muslims and Christians is a lie that has been nailed to the counter in judicial pronouncements and its genuinely brown utterers from whose writings the white Mr. Brown probably filches it, have been penally dealt with. So it does not even possess the merit of originality. His patrons who prepared the brief for him might have dealt with him in a less cavalier fashion and supplied him with better arguments. Mr. Brown's object is to discredit the movement for cultural renaissance, which he tries to damn by calling it religious, but which is the mainstay of patriotism, and to sing the glories of constitutional agitation which in his phraseology, means the passing of bald resolutions inside and outside of the Legislatures, petitioning to the powers that be to throw a crumb or two from their governing table. Mr. Brown is doomed to disappointment. Constitutional agitation, which has no sanction behind it and in which the masses cannot participate is dead as an iron nail and can never be resuscitated, the Liberal League and Mr. Brown

notwithstanding. What is occurring in India was almost prophesied by Seeley in his *Expansion of England*. The tide of culture and nationalism is advancing, sweeping away all obstacles, and no power on earth can stay its onward resistless course.

THE PEOPLE.

We offer our heartiest felicitations to the conductors of *The People* on the first anniversary of its birthday. Lala Lajpat Rai is one of the most selfless workers in the cause of modern Indias freedom He is not merely a political leader but withal a social reformer and a philanthropist. He has worked for the uplift of his people for well-nigh half a century. Such a man is entitled to be heard with respect. *The People* mirrors forth his views on the burning topics of the day and also contains contributions on world-politics written by first rate publicists, both Indian and European. "*The People*" has made a permanent place for itself in the ranks of high-class weeklies and is widely read and frequently quoted. We wish our contemporary all success and hope that it will beat its past record, brilliant as it is, and render still more distinguished services to its beloved country.

GURUKULA SAMACHAR.

Motto I.—By force of *Brahmacharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom dependent on the character of its members,..... .....There is no political alchemy by which you can get golden conduct out of leaden instinct—*Herbert Spencer.*

THE WEATHER.

The weather is exceedingly hot and sultry in these days. Rains are persistently holding off. The Ganges has not swollen to the size which it generally assumes in this season of the year and the landscape is devoid of the verdant picturesqueness peculiar to the rainy season.

PROFESSOR KIMURA.

Prof. Kimura, Professor of Chinese Philosophy and Literature, Post-Graduate Department Calcutta University sojourned in the Gurukula for a week on his way back from Mussourie. He delivered a number of lectures on Buddhist Philosophy and the History of Indian Buddhism. He discussed many moot points with the professors and was very glad to freely receive information regarding the Vedas and Darshanas which had been elsewhere denied to him by orthodox Brahmanas on the score of his being a foreigner. He was highly impressed with the aims and working of the institution. The following are extracts from the opinion he wrote—

"Since 1916 when I met Mr. Lajpat Rai in my native country Japan I have been very much anxious to visit this Gurukula institution.....I have been very much impressed with the system and mode of teaching of this insti-

tution as also with the thoroughly academic nature of the learned professors and sincere conuct of the Brahmacharis .....Since I came to India, I was very anxious to learn the Vedic knowledge but could not find any suitable institution for this which opened the door for all. Now on visiting here I find this institution where we can obtain the knowledge of really ancient Indian culture of the Veda. Also, so far as I could see the professors of the subject possess liberal and vast knowledge of the Vedas, the type of which is very difficult to find in other parts of India.....

During my stay of the last twenty years in India, I never came across any institution where peeps Brahmacharya life of ancient type. That too I find in this institution.....I obtained many things during the short stay here.....I feel anxious to place before my countrymen what I have learnt of this institution. I hope many students of Japan in future will come to this place to study ancient culture of India."

PROF. SIRCAR.

Prof. Sircar of the Sanskrit College Calcutta, one of the examiners of the Calcutta University M. A. examination in Philosophy visited the Gurukula the other day and had a talk with the students on Philosophy, Eastern and Western. He was highly impressed and wrote the following opinion regarding the Gurukula:—

"I have much pleasure in putting on record my impression of Gurukula University as an organization truly national and patriotic. It is indeed unique in conception and splendid in execution. The Vice-Chancellor was kind enough to introduce me and my friends to the professors and the students and what struck me most was the brilliant faces of the students and the zeal of the teachers. I had philosophical conversation with students and they seemed to be fairly acquainted with the Eastern and

Western systems of metaphysics. I was pleased to see a student arguing in his own way with me for a dualistic conception of metaphysics and I liked the spirit of original thinking.

This University in placing in the forefront the Vedic culture has shown the appreciation of the system of thinking and living of ancient India which to me appears to be the only way which can give India her right place in the comity of nations. I can feel here the soul and pulse of her life of Taposhaia. I wish the institution success."

SWAMI SHRADHANAND.

The Kulapati Swami Shradhanand came to the Gurukula for a few days to inspire by his words and exalt by his example. He preached an Updesh regarding Brahmacharya every morning to the Brahmcharies during his stay. Owing to the pressure of his manifold duties he could not stay more than four or five days.

SWAMI SWATANTRANAND.

Swami Swatantranand, Acharya, Updeshaka Vidyalaya, Lahore delivered a course of University lectures on Sikh history in the Gurukula. The lectures were very interesting and entertaining and were highly appreciated.

THE SAHITYA PARISHAD.

A meeting of the Sahitya Parishad was held on the 4th of July. Prof. Sethi, Professor of Economics read a paper on England's debt to India. The paper was very interesting.

THE SILVER JUBILEE.

The Sub-committees formed for the purpose of the celebration of the Silver Jubilee of the Gurukula in March next have commenced their activities in right earnest.

PROF. THOMAS.

Prof. Wendell M. Thomas of the Mission College Lahore visited the Gurukula the other day. The following is an extract from the opinion he wrote regarding the institution!—

"The combination of old and new seems to be thoroughly conducive to the highest welfare of India. The absence of artificiality and the spontaneous interest of the students in social problems is an educational feature that deserves wide extension."

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